

THE RELATION TO THE OLD TESTAMENT
of
THE SYNOPTIC TEACHING OF JESUS,
with some comparison of
THE ATTITUDE SHOWN IN THE EPISTLES OF PAUL
AND IN THE EPISTLE TO THE HEBREWS.

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By
John Russell Bucher, A.B., Th.M.
A.B. Findlay College, Findlay, Ohio, U.S.A.
Th.B., Th.M., Princeton Theological Seminary,
Princeton, N.J.
Professor of Bible and Theology, Findlay College.



PREFACE.

The aim of this work is to set forth the relationship to the Old Testament which exists in the teaching of Jesus, especially in the first three Gospels. We have tried to make this plain by presenting the Biblical matter in each instance, first the Gospel passage, followed by the related Old Testament passage. This has been done first with the Quotations from the Old Testament, then with the Allusions to the Old Testament. The order of selection has been: Pentateuch, Later Histories, Prophecies, larger and smaller, and the Psalms. The same order has been followed for the Allusions to the Old Testament.

In dealing with the Epistles of St. Paul and the Epistle to the Hebrews, the same plan has been followed in so far as it was possible.

In following this plan of comparison it was impossible to avoid some repetition of thought and language. The justification for this will be seen to be the prevalence of repetition in the recording of the teaching of Jesus by the Gospel writers, or references to Jesus' teaching in the other New Testament books.

Deep appreciation is due to Principal Curtis and Professor Manson for their assistance by helpful suggestions, and especially in their classroom lectures in New Testament. I have used freely my notes from Dr. Curtis' lectures on the Teaching of Jesus, and the book of Hebrews, and Dr. Manson's lectures on the Theology of St. Paul.

Grateful tribute is due to my wife, Gladys Correll Bucher, 'comrade of the way', whose valuable assistance has made possible the pursuit of this study.

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J. Russell Bucher.

ABBREVIATIONS.

- LXX. Septuagint: Old Testament in Greek, Alexandria, 3rd.c.B.C.
- Huck-Lietzmann sigla of Manuscripts used in this study:
- S. or Σ : Sinaiticus, Tischendorf, 1844, British Museum.
- A. Alexandrinus, 1628, British Museum.
- B. Vaticanus, Rome.
- C. Ephraemi, Paris.
- D. Bezae, Theodore Beza, 1581, Cambridge.
- L. Regius or Parisiensis, Paris.
- W. Washington.
- ⊕ Koridethi text from Monastery of Koridethi in Caucasus, now at Tiflis, 1911.
- λ 'Lake Group' edited by K.Lake, 1902.
- φ 'Ferrar Group' edited by W.H. Ferrar, 1877.
- Papyri.
- k Bobiensis, probably most valuable of Itala Mss. (African).
- it. Itala, Old Latin version.
- vg. Vulgate.
- sy^{cs} Old Syriac Version of the Codex Curetonianus (sy^c), and of the Palimpsest in St. Catherine's Monastery, Mt.Sinai, (sy^s).
- sy^{pe} Peshitta Syriac version.
- bo Boharic version, northern dialect of Coptic New Testament.
- sa Sahidic version, southern dialect of Coptic New Testament.
- Church Fathers.
- Tert. Tertullian, c.200.
- Orig. Origen, 254.

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- (3) As Free and Independent; (4) As Fulfiller.

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CHAPTER I

THE ATTITUDE OF JESUS TO THE OLD TESTAMENT.

Jesus was by birth a Jew, by religion a Hebrew, a child of the Old Testament, and a nursling of the synagogue its shrine. The first important phase of Jesus' attitude to the Old Testament is revealed in these words from the Gospel of Luke: "And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him." Then follows the only incident of Jesus' boyhood days in Gospel records. Some one says Luke gives us only one glimpse through the garden wall, but the beauty and fragrance of that single incident have filled the world for all time. Another summary sentence in close connection is: "And Jesus advanced in wisdom and stature, and in favour with God and men." It sounds like an echo from the Old Testament: "And the child Samuel grew on, and was in favour both with the Lord, and also with men." (1 Sam. 2:26). After the boy Jesus was found in the temple by his anxious mother, Luke again informs us that "he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart." (2:51). The picture is one of superb interest. From his earliest years, Jesus is brought under the spell of the glorious past of His nation. There is wealth of meaning in that saying "he was subject unto them." To the home, to the school, to the synagogue, Jesus chose to submit himself. To the discipline established in those three great institutions for human welfare, Jesus took his place in subjection by the side of his countrymen. With eager interest he sat at his mother's knee to receive her instruction. He joined the classes which attended the village school and mastered the daily drill in some portion of the sacred scriptures. He regularly attended the services of worship and nourished his spiritual life on the Word of God which spoke to him from Psalm and prophecy, and national history.

There were no better educational facilities than those under which Jesus grew up. To have been born in a peasant's home was no disgrace: that did not mean boorishness and illiteracy. All sorts of low morality prevailed even in Israel, but such devotion, as Israel had, to high standards was true of no other people such as Egyptians, Syrians, Babylonians, all of whom had risen up against Israel, but Israel's soul was free, "we have not been in bondage to any man" was true even though they were then subject to Rome. They were working toward the coming of the Kingdom of God in that which fostered an emphasis on repentance, self-denial, self-control, and devotion. It was the sect of the Pharisees who built their synagogues, giving a place for the worshippers, saving the Old Testament, and teaching the commandments of God and unifying their hope for His mercy in the future.

So Jesus took his place in this situation, and at the age of thirty years He started His ministry. He was a layman; He could claim no priestly inheritance, no share in its office, no part in the Rabbinical order. But that did not concern Him; He had such authority as the Spirit gave Him. He was not concerned with forms and ceremonies; He preferred the genuine and simple modes of religious expression. He had learned a trade, as all Jews were accustomed to do. He was acquainted by association and experience with the domestic and social and economic concerns of His home and community. He knew what it meant to take the responsibility in the home when His mother was left a widow; and He knew what it meant to renounce all other claims to His time and do the work of the ministry for which He had come, that is, to leave Nazareth for good.

Jesus championed the cause of the poor and the oppressed. In Jeremiah, Isaiah, Psalms, and Ezekiel, Jesus found material for His teachings; He having long fed His soul on the manna of the Old Testament. He had communed with the Prophets, He had them on His heart; no wonder that He

was transfigured on the mount with them. Under temptation and persecution He had the Old Testament on his mind. He had steeped Himself with its thoughts, so that He not only became a 'partaker' of human nature, but of the thoughts and hopes of His nation. " He was enchanted with the sense and the spirit of scripture. In these He scented His native air. He was interested in the unfathomable things of holy scripture. He saw there eternal life, spirit and truth." (a) "In the most painful crises of His life, He grasped and held by the words of Scripture, by the law and the prophets." (b) Through all these experiences Jesus was gentler as few of those Old Testament men were; but the Word of God was as truly coming from Him. With greater authority and power than any Old Testament prophet, He could say to Galilee's stormy sea, 'Peace, be still'. For the Roman eagle, Jesus substituted the dove. Thus Jesus as any other man was learning the life and words of the prophets and was devoted to the task of getting the prophets' words fulfilled.

It is not too much to say, then, that during the period of Jesus' early manhood, the period of His training and planning for the future of His ministry, He mastered the content of the Scriptures to a degree never before attained by any man, and that, because He brought to it a faith in them so absolute that He afterwards declared that "heaven and earth will pass away sooner than one jot or one tittle of the law should fail" (Matt. 5:18; Luke 16:17). More marvellous is such a statement to us when we remember that He was too poor to possess a copy of the Scriptures of His own. He heard them read and expounded regularly in the synagogue; His was a hearer's knowledge, not a scholar's, but He had a keen mind, and He remembered the important principles taught in the Old Testament, and He got the kernel of truth.

- (a) Rae, H.R. "How Jesus Handled Holy Writ", p. 128.
 (b) Beyschlag, "New Testament Theology" Vol. 1, p. 38.

Another phase of the attitude of Jesus toward the Old Testament was His reverence and obedience to what had been written. One of His great sayings was "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven, (Matt.5:19). Jesus estimated the religious features of the Old Testament on a high level. It was a great literature, and a great history of a great people, but for Jesus the supreme thing was that men were spiritually linked by love to the Father in heaven, and consequently linked to one another in sympathy and service. "In the records of the history of God's dealings with Israel, in the utterances of pious souls who lived in communion with God, and in the prophets' pictures of a golden age for Israel, and through Israel for the world, He sees a God-given means for nourishing that spiritual life in which He finds the heart of religion." (a) When He was stressing the need of genuine worship of the heart, He quoted from Isaiah, (29:13). When He would give the essence of religion as love to God and man, He quoted the double passage from Deuteronomy (6:4,5) and Leviticus (19:18). When He wished to state the supremacy of ethical conduct to religious ritual He used Hosea (6:6). In the synagogue of His home town He intimated the scope of His own ministry by quoting Isaiah 61:1,2.

For Jesus the Old Testament was authoritative and He took His stand distinctly upon it. His own teachings were built upon the Old Testament foundation, therefore He often quoted from the Old Testament and made allusions to it. He assumed that a special revelation of God had been made in the history of the Jewish people, and that they had been providentially prepared to receive the Messiah. "There is no part of His

(a) Ross, D.M. "Teaching of Jesus", p. 171.

teaching which does not have its roots in the religion of Israel; nothing which is not a legitimate development, a completion of elements of truth which were contained in the Old Testament." (a) "Nowhere do we find Him stating and teaching anything as to the nature of God which was impossible on the basis of the Old Testament religion." (b)

It must be asked further whether Jesus assumed this attitude toward the whole written law? Did He treat the ceremonial law with the same reverence ^{which} He observed the moral law? Did He regard with equal authority the books of the law called the Pentateuch and the books of the prophets? With the people the emphasis was on the legal and the ceremonial elements, whereas the prophetic was waning in spite of the fact that there were many individuals who were deeply spiritual. Did Jesus also follow this tendency? We find that while Jesus made no criticism upon the ceremonial system as a whole, or upon its special institutions as such, it is evident from the whole tone and drift of His teaching that He allied Himself with the moral and prophetic, rather than with the legal tendency in religious thought and life. He observed the feasts of the Jews regularly, going to Jerusalem for the great annual festivals. "As his custom was, He went into the synagogue on the Sabbath day." But is it not singular that not once in His teaching is there mention made of circumcision, the rite in which the Jews gloried and which was to them the symbol of all that they deemed most characteristic of their religion?

Although Jesus thus stressed the ethical and moral requirements of the Old Testament, He meant to keep the ceremonial laws of His people. Such words of His as He came "not to destroy the law or the prophets, but to fulfil," prove that He took His stand on the side of those who observe the law. And at the baptism when John hesitated to perform the rite for Him, Jesus said "Suffer it now; for thus it becometh us to fulfil all righteousness." The conclusion is that Jesus was insisting on

(a) Stevens: "Teaching of Jesus", p. 47, 48.
 (b) Wendt: "Teaching of Jesus", i, p. 184.

keeping the religious ordinances of His day. He never changed that practice during His ministry. He passed through the criticism of His enemies, the Pharisees, without their being able to charge that He, in His conduct, had failed to do what the Law required. That is strong evidence in favour of Jesus' loyalty to the Old Testament, because those men formed the most efficient of all possible courts of inquiry. If they could have convicted Him of Sabbath desecration, or any serious ritual transgression, they would have done so gladly; but they were helpless. They brought false witness against Jesus at His trial on a point of His teaching, but nothing came of it. He had not broken with the Law. He had only broken with the Pharisees. The same is true in reference to the Sabbath controversies. It looks as though He broke the Sabbath law of His people by healing on that day, and by his disciples taking the grain for their Sabbath day meal. But while from the viewpoint of traditional legalism of the Pharisees the interpretation could be that Jesus and His disciples broke the Sabbath, yet from the Divine purpose of the Sabbath as made for man and his welfare, Jesus was actually observing the day in true form. Weiss takes this point in saying "The Head of the Kingdom of God is head of its preparatory dispensations, and will judge what keeps and breaks the Sabbath, supported by the Law (Matt.12:5) and the prophets" (verse 7). So far from abolishing the Sabbath as some have contended, it is safe to affirm that Jesus was giving the Sabbath a new interpretation both for His disciples and for the world. The Pharisees said, You are allowing the Sabbath to be broken. He said, I am keeping it in my own way, and that the highest possible way, which corresponds to the ideal of the day. Jesus had a reverence for the τὰ βιβλία, the Scriptures, or 'It is written'. Our word 'Bible' comes from that Greek term. The Scriptures were considered inspired of God, because they contained God's revealed will or revelation. Jesus was a dangerous person

to whom to quote Scripture. He knew His Scriptures. He was skillful in meeting scribes on their own ground. But when He was left to Himself to choose His subject for discourse, He spoke in another fashion, quiet, lofty, high above dust and storm, and breathing the air of heaven. In such teachings are the Beatitudes, discourses about God, and the life of the followers, and the death awaiting Him; He has oracles of Divine assurance and superhuman security. He founded such teaching on the rock foundation of the Old Testament. The letter may have to go in order that the spirit of the Old Testament may be retained. Jesus brought out of the treasury of the Old Testament things new and old, thoughts as fresh as if newly spoken by God. "The whole tradition agrees in depicting His obedience to the will of God as entirely unique, isolated and creative; He consciously wrought out in flesh and blood the obedience demanded by the Old Testament scriptures and foretold by the prophets. His obedience springs from no mere attempt to range Himself amongst the prophets of Israel, or amongst the righteous men of old, or amongst the best of His contemporaries, but from the consciousness that, according to the will of God, the whole weight of the law and the prophets had come to rest upon Him, and upon Him only. This underlies the whole tradition about Him. Consequently, if we are to be true to the evidence, the recognition of the necessity of this unique and creative obedience must be thrown back on Jesus Himself." (a)

Our Lord's whole teaching was based upon the assumption that in the Jewish Scriptures, as codified in His day and under the headings of the Law, and the Prophets, and the Writings, was to be found the real 'word of God' which could not fail of fulfilment. The different elements of the Old Testament Scriptures -- the moral law, the doctrine of God, the proclamation of the great Messianic hope, the apocalyptic vision--

(a) Hoskyns and Davey: "The Riddle of the New Testament", p. 217.

plainly He assumes them to be of Divine authority. The same is seen to be true of the ceremonial law of sacrifice. It is observed by a careful study of the quotations used by our Lord, that (1) He found His own life and experience foreshadowed in the Old Testament; (2) He used the Old Testament to illustrate His teaching; and (3) He reaffirmed the Old Testament morality where it was sound.

It will be shown later in dealing with the Quotations and Allusions separately, how Jesus took for granted the general truth of the Old Testament revelation, but a brief summary now may be fitting:

(1) He ascribes Divine authority to the written word, many times, in dealing with adversaries, and in defending and establishing His own teaching. He reproached Pharisees for too strict ceremonialism in the neglect of human duties, ⁱⁿ setting aside the commandment of God in favour of human tradition, (Mark 7:8-13), and fulfilling ⁱⁿ smaller matters of law to the neglect of the weightier, (Matt. 23:23).

(2) He accused the Sadducees of not knowing the Scriptures and in quoting the book of Moses He referred to it as the Word of God, (Mark 12:24,25).

(3) He combined two commands of the Pentateuch into the double commandment of love to God and our neighbour, when asked by the scribes to give the greatest commandment of the Old Testament, (Mark 12:28-31).

(4) When the rich man asked what he should do to inherit eternal life, Jesus referred him to the Decalogue as the summary of Divine commands, (Mark 10:19.).

(5) He spoke of Moses and the Prophets as the media of the revelation of the Divine will, (Luke 16:29,31).

(6) He defends Himself and His disciples against the reproach of Sabbath ^{non-}observance, by referring to an act of David, (Mark 2:25f).

(7) He pointed to the work prescribed by the law to the priests in

the temple(Matt.12:5), and to that word of God in the prophets:'I will have mercy and not sacrifice', (Matt.12:7).

(8) He founded His command in regard to the indissolubility of the marriage bond upon the Divine decree at creation regarding the union of man and woman, (Mark 10:6ff).

(9) He condemned the greedy traffic in the temple by an appeal to the word of God, (Mark 11:17).

(10) He expressly declared that His ministry and the dispensation of blessing which He was establishing was in harmony with the prophetic promises of the latter-day dispensation which God was to bring in, (Luke 4:17-21; Matt.11:5).

(11) He based His assurance of His Messiahship and the necessity of His sufferings on the fact that the Old Testament promises were fulfilled in Him, (Mark 9:12; 12:10f; 14:21,27,49; Luke 22:37).

(12) He Himself arranged the external circumstances to make them correspond to the Messianic prophecy and make it clearly manifest, (Zech 9:9).

A third phase of Jesus' attitude to the Old Testament is His Freedom and Independence. Perhaps the most significant saying is that one frequently made in the Sermon on the Mount, "Ye have heard that it was said -- but I say unto you," showing that He was not a slave to the literalism of the Old Testament, nor to the commonly accepted interpretations of the Rabbis. With a mind distinctly His own, and with a spirit in constant harmony with the will of God His Father, He claims the right to make pronouncement of true meanings of the sacred words. He boldly points out the defects in men's views of what God's will requires, and without hesitation shows how seriously His people have failed to keep the whole law of God in their practice.

There is in one of His parables a significant expression in regard

to the gradual progress of His truth in the world: "First the blade, then the ear, after that the full corn in the ear" (Mark 4:28). This might be applied to the process of revelation of which the Old Testament represents the first stages. The Old Testament represented to Jesus the first steps of a process of revelation and redemption which culminated in Himself. But Jesus went beyond the Jewish religious system. While salvation was from the Jews, the system must be greatly developed. It must be elevated and enriched to meet the needs of the world. Not only was the Jewish religion inadequate, but in many points it was imperfect. It was in its very nature provisional and preparatory. It was adapted to the early stage of human development. Such a law as that of retaliation could not be permanent, nor the unsatisfactory provision demanded in reference to divorce in Moses' day. Again, Jesus virtually undermined the Jewish law of clean and unclean by setting forth the principle that it is not what enters into a man that defiles him, but that which proceeds from his heart, (Mark 7:15). And the sacrifices of the Jewish system were bound to go if Jesus' principle of supreme love to God and man were accepted, for He said that was worth more than all burnt offerings and sacrifices.

We have abundant evidence from the Gospels that Jesus, while cherishing 'a high and reverent esteem' for the Old Testament Scriptures, did not regard them as the final word on 'what man is to believe concerning God, and what duty God requires of man.' He claims to have a deeper understanding of the mind of God than the greatest of the inspired men through whom God had spoken to the people in past ages; and in virtue of that deeper understanding, He dared to exercise a 'reverent and discriminating criticism' in the handling of the Old Testament. He laid down general principles which were applicable to the religious ritual both of tradition and of the law. He evinced little interest in such questions of ritual as circumcision and sacrifice, but He laid emphasis on the ethical side

"The life that was in the words of Isaiah lives on in the mind and heart and life of Jesus. They are like thoughts made ready for Him to think. 'I desire mercy and not sacrifice'. In His singling out of those words of Hosea there is a kind of authoritative and unerring instinct which is its own evidence that it is right. In Greek five words, but in them is concentrated all the difference between the use of the Old Testament made by the Truth and the misuse of it by the scribes. Or among the prophets which had said more clearly than Jonah just that which the scribes would not understand? And it is Jonah that is singled out 'There shall no sign be given'. Hosea, Jonah, Malachi, Isaiah, are near you as you read, but it is oftenest the Psalms that live again in the story of Jesus. (a)

Jesus was always announcing a higher ideal to take the place of the 'imperfect morality' of the Old Testament, e.g. the correction of the Mosaic regulation on divorce, the law of retaliation, love toward enemies, etc. We find Him correcting wrong impressions about some of the fundamental religious concepts, e.g. God, righteousness, and the Messianic hope of the Old Testament. Some of these misconceptions were due to the scribal interpretations. Jesus respected the office but had bitter criticism for the changes brought about by the Pharisees and scribes which He called 'leaven.' He saw that they were putting a hedge around the Torah, and felt that religion was being prostituted by these men conscientious as they were. It was legalism run riot, and He had stern rebuke for this externality and unreality in religion. He realized that the love of God was absent from hearts so bent on the literalism of the law. In place of phylacteries which had got so big as to obscure vision and make the wearers blind guides, Jesus advised the cultivation of the spirit of love and mercy and humility before God. If much of Jesus' teaching seems largely to do with correcting Phariseeism and legalism, yet it was equally applied to Gentile as well as Jew.

"He has scarcely touched the whole wide region of the sacrificial and ceremonial law, He has at most taken notice of the whole politico-theocratic form of the Messianic idea in order to reject it all at once, and every moral imperfection in the Old Testament, especially the theocratic spirit of revenge, with its words and deeds -- even when represented by an Elias -- does not for a moment mislead Him as to the law of love and meekness which becomes His Kingdom. We see that He read the Old Testament with an independent mind, with a sure test in His heart which made Him distinguish the divine kernel from the human husk, the eternal idea from the imperfect and temporary expression of it, even in the most difficult cases; and this test can only have been the higher and purer religious ideas which He bore in Himself."(a)

What then is His relation to the law and the prophets which allows Him to believe in them without binding Him to them? The answer is one of the outstanding sayings of Jesus which shows His attitude as well as anything He said. It is recorded in Matthew (5:17) "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil." This we may say is a fourth aspect of Jesus' attitude towards the Old Testament. These words must be interpreted in the light of the fact that in His teaching Jesus is concerned not with rules, but with ideals, His fulfilment of the law and the prophets was the fulfilment of the spiritual ideals towards which the law and the prophets were straining. He disclaimed antagonism to the Old Testament; He was not breaking with the past in the spirit of a revolutionary, but He was bringing on the past to the fulfilment of its ideals. It is self-evident that to Him the revelation of the will of God in the Old Testament was preparatory, and therefore not perfect, and that He has to raise its detected imperfections into the perfect. In the unfolding the outer husks may fall away, like the unfolding of the flower bud, but there is the heart, the kernel, that develops into the ripened fruit.

(a) Beyschlag, "The New Testament Theology, I, p. 39.

So with all precepts of the law, and all Old Testament ideas and views which Jesus turns to account, they are confirmed and transformed in one breath. They were old, they now are new. He fulfils the law and the prophets, by bringing about what they aimed at, the Kingdom of God, head over which was the King.

Thus fulfilment can indicate a completion which consists in the said utterance or manifestation being brought to a conclusion, to the highest possible condition, or to the form corresponding to the idea at its best. In Jesus' day the Jews were exercising legislation to 'bind' and 'fasten' the law so as to prevent its abrogation; the law had been instituted by God, ministered by angels, mediated by Moses, and this law must remain inviolate. The mistake was that they conceived the law must remain down to its minutest points exactly as delivered; they were the custodians, 'setting themselves in Moses' seat'. By their explanations of what the law required, they made it harder and harder to obey their regulations; Jesus, on the other hand, recognized the genuine revelation of the will of God, and explained it, and brought it to a higher and more perfect form than was to be found in the Old Testament. Jesus differed from the scribes in that His consciousness showed that He was a true prophet and revealer of God, from the very fact that He found in Himself, in that most certain revelation of what He was, the sure vantage-ground from which to judge the true will of God. The law and the prophets were brought to fruition in Him Himself, whatever therefore He recognized as true in the Law and the Prophets remained fixed, and whatever He recognized as falling short of perfection, He brought to completion; or what was false according to the highest standards, He removed. Jesus claimed an identity of His teaching with that of the Old Testament, that the law of God was exacting and required a strict practical fulfilment from those who wished to be members of the Kingdom of God. The principle as Jesus taught it was the Golden Rule "All things whatsoever ye would that men should do

unto you, do ye even so unto them", "this", said Jesus, "is the law and the prophets," (Matt.7:12). This means to exercise a ministering love which interprets and seeks to satisfy even the unuttered wishes of others from the analogy of one's own needs and wishes. Surely that is not on record in the Old Testament in its historical form, nor was it the sum nor fundamental principle. Jesus was speaking of the law and the prophets in the ideal sense which He viewed as the leading principle of Old Testament revelation. He came not simply to maintain and confirm, but to establish a form of it quite corresponding to its highest idea. While in His teaching Jesus based His doctrine of the character of God and the blessings promised by God in the Old Testament and found a harmony of ideas, at the same time He also found ideas which did not accord with His knowledge of the true character of God and of His blessings; and He knew that He was called and authorized to perfect that conception of God and of His blessings which was not wrought out with full consistency and clearness in the Old Testament.

The Old Testament promises of the Kingdom of God, the Messiah, and the blessings of the Messianic latter day, Jesus treated the same as the Law. He did not abolish them, He did not represent them as simply false and unfounded illusions, which should find no fulfilment, yet He did not simply maintain them intact in their actual form, nor did He teach men to expect a literal and complete fulfilment of their whole traditional form; but He understood and expounded them according to the idea which He Himself recognized as the true one, and which He deemed the leading one in all the Old Testament promises. So He was certain of bringing about and exhibiting the practical fulfilment of the Old Testament promises. Part of the traditional form was retained, some of it was rejected, and still another part was changed and replaced by what was quite new, according as this was required by the uniform idea of the whole. It looked like destruction of the Old, but Jesus asserted that

it would be the fulfilment of the Law and the Prophets. In contrast with the Jewish literalism and allegorism we find the wonderful spiritual superiority of Jesus' view of the Old Testament revelation. With him we find no letter worship, no casuistry, no pedantry, no importation of human thought by the allegorical way of seeking to found and verify by use of an Old Testament basis. He did not follow the illusion that He could dress up the old and make it appear as the new, no new patch on an old garment; no new wine in old wine skins. Jesus was perfectly aware that His doctrine of the Kingdom of God did not harmonize perfectly with the actual historical contents of the law and the prophets, and He expressed Himself accordingly, and did not make the difference appear smaller than it was in reality. His assurance that the Old Testament contained Divine revelation did not depend on His considering every word of the Old Testament as of equal value and of equal authority. His consciousness that He recognized the Old Testament as a revelation of God was not dependent on His showing that the content of His doctrine was in accordance with the contents of Scripture. His doctrine was superior, and He could discern the imperfections in the Old Testament. He had a historical sense, so He could discern the permanent from the passing in Old Testament doctrine. Not upon externals, but upon internal values did He claim the continuity and permanency of His doctrine with the Old Testament. His was a prophetic penetration to discern and use such utterances ~~was~~ sprang from a religious view akin to His own. "He taught them as one having authority and not as the scribes (Mark 1:22) and this truth lay in reference to His explanations and judgment of the Old Testament Scriptures.

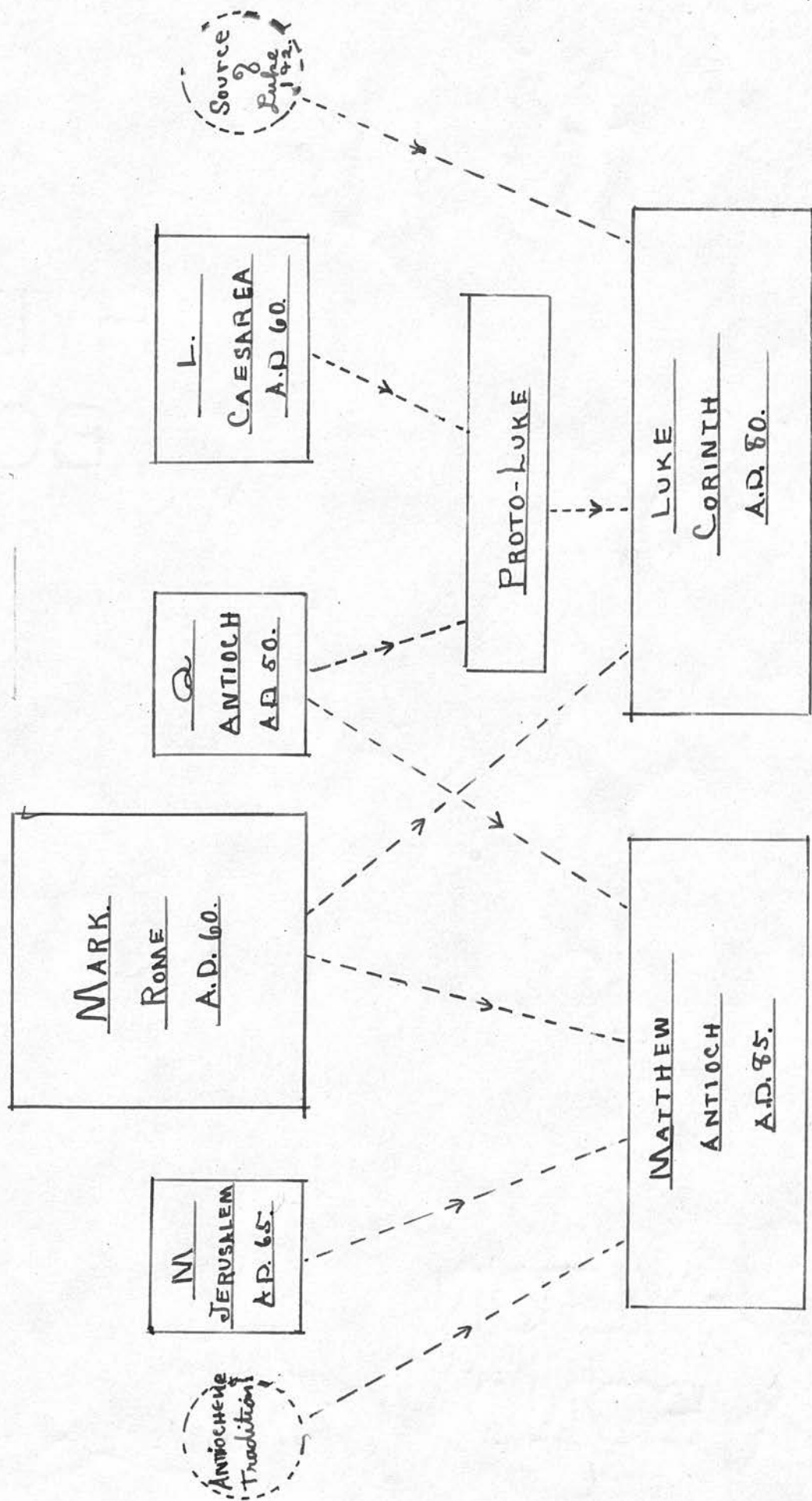
The church did not comprehend the distinction well enough to preserve the relation indicated by Jesus between His teaching and that of the Old Testament. St. Paul endeavored to maintain the development-relation between the revelation of the Old and the New Covenant. His

application of the Old Testament Scriptures in particular cases shows a use of the Rabbinical method of interpretation. St. Paul's view rested on the Pharisaic axiom of the legal character of the Old Testament religion, instituted episodically by God, on the view that eventually the law should act as a pedagogue leading to the grace revealed in Christ, This did not attain the clearness and truth of the view held by Jesus, namely, that the Divine revelation which He brought already existed in the law and the prophets, but not in perfect form, and that He would perfect it.

How little was known of the Christ and His teaching; how little it was appreciated! Jesus appeared in double character, a prophet and a Rabbi. The Jews addressed Him by both titles and He accepted the titles, but they do not exhaust the significance of Jesus, for Jesus said of John the Baptist that he was 'more than a prophet'; so how much more was Jesus than a prophet! He sent His followers out to preach the Kingdom and heal all manner of diseases among the people, but in the establishing of a New Israel He did not give formal guidance for the administration of the church. The organization of the church and its functioning He left to be evolved as necessity demanded. However He said to His disciples, 'Behold I am sending unto you prophets and wise men and scribes,' which modern in paraphrase amounts to "I promise you that you will have from me, scholars who will care for my words; thinkers who will make my words their own; and preachers who will cherish my words." People never got done marveling at Jesus' authority and wondering where He got His learning. A prophet's authority was his "Thus saith the Lord" or "The Lord appeared to me"; but Jesus said "Anyone hearing you is hearing me", and "I say unto you" was equivalent to God speaking.

It is now planned to treat the Quotations and Allusions of the Synoptic teaching of Jesus to discover how closely His teaching is linked with the Old Testament.

DIAGRAM I --- Synoptics and their Sources.



CHAPTER II

SAINT MARK'S GOSPEL.

The Gospel of Mark enjoys the priority it had in the early days of the Gospels. Both Matthew and Luke depended on Mark for narrative data for their Gospels. They did this because they believed that Mark wrote down the testimony of Peter during the time he was Peter's interpreter or secretary, according to Papias. Papias is critical of Mark at one point: "St. Mark wrote down accurately everything that he remembered without however recording in order what was either said or done by Christ." However, it can at least be said that on the whole the order of events in Mark makes a plain straightforward story, and logical in arrangement. In the two periods separated by Peter's Confession some interesting items appear. The term 'Son of Man' occurs fourteen times in Mark: twice before Peter's Confession, (2:10,28) and these are just the two cases where a non-Messianic interpretation is possible, and both are in polemical teachings. Of the twelve instances in the second period, all except one are addressed to the disciples, the exception (14:62) is a quotation from Daniel. When comparisons are made with Matthew and Luke on this point the conclusion reached is that in the case of 'Son of Man' Mark presents us with a clear and simple set of data for which we may seek an explanation. His witness is that Jesus uses the term in its special Messianic sense only after Peter's Confession, and only in sayings addressed to His disciples. The evidence of Matthew and Luke is by comparison confused and indecisive. The same phenomenon may be observed in the case of the name 'Father' for God. Mark uses the name only after Peter's Confession; Matthew uses the name indiscriminately throughout his Gospel. Again, with reference to the 'Kingdom of God' Mark uses the term definitely in the first part of the ministry. Jesus is represented as speaking of the Kingdom as something which is at hand; in the latter period, it is something

which ~~men~~enter. In both Matthew and Luke there is not the clearness and simplicity in this case. So Mark has a decided 'order' in the teaching of Jesus in keeping with the events of His life. This order is obscured in the other Synoptics partly because they are compilations, partly because they are editorially modified in places. That Mark is right in his account of our Lord's use of the name 'Father' for God and his manner of speaking of the 'Kingdom of God' is confirmed by Q and L, though not by Matthew and Luke. So, clearly, profitable investigation of the life and teaching of Jesus must work more and more with the four Synoptic sources, Mark, Q, M, and L, rather than with the Synoptic Gospels.

It is not a case of preferring Mark's order to that of Matthew and Luke. It is a case of Mark's order or none at all. And secondly, Mark has the support of Q, if we compare sources rather than Gospels. Finally, Mark is substantially now in the same form as when used by Matthew and Luke, and therefore is not something hypothetical that must be reconstructed. The primary importance of Mark thus can and should be maintained. That Mark's order is not correct, as Papias implied, is unfounded, so far as the main outlines of the Markan story are concerned. In the account of the teaching, Mark has an order which is, in the main, clear and intelligible; and when we find it confirmed in important particulars by Q and L, we have good grounds for believing that it is the correct order.

If we had only Mark's account of the teaching we would miss much that is of inestimable value: Sermon on the Mount, Prodigal Son, Talents, and much more. We have in Mark only an outline, and we have to apply to the other sources for fuller information at almost every point. But, it is clearly an outline which we can trust, and if we wish to frame a comprehensive picture of the teaching as a whole, as it developed during the course of the ministry, it is this Markan outline which we must make the foundation.

The following pages take up the Quotations from the Old Testament,, followed by the Allusions made to the Old Testament, by our Lord, in Mark.

Saint Mark.

Quotations from the Pentateuch.

Mark 10:6 But from the beginning of the creation he made them male and female. (Cf. Matt.19:4).

Genesis 1:27 Male and female created he them.

LXX Male and female made he them.

Matthew has ἀπ' ἀρχῆς; Mark has ἀπὸ δὲ ἀρχῆς κτίσεως, the additional word κτίσεως defines the beginning by telling of what. The Hebrew אֵלֶּךְ is rendered by ἐποίησεν 'he made'. The LXX rightly used ποιῆν since אֵלֶּךְ says nothing about 'forming out of nothing.' Paul when addressing the Athenians used ποιῆν in 'God who made the world and all things in it' etc.

Jesus used the quotation, to show that marriage is to be indissoluble by divine intention. He stressed the absolute wrongness of divorce and remarriage. He was probably thinking of the famous case of Herodias, and what resulted from that unholy union. Jesus made no concessions, he swept aside Deuteronomy 24:1 as being a concession made by Moses, and therefore not a criterion for universal application. From the view point of Jesus, marriage is a life union whose claims are superior even to those of parents. The positive will of God is definitely expressed by our Lord, as contrasted with the negative way of putting it in Malachi's statement 'that God hates divorce, (Mal.2:16).

It was a test question put to Jesus to see whether he would fail to stand by the Law, in which case they could accuse Jesus; or to see if he had settled the question in his own mind sufficiently to favour the school of Shammai strict in its divorce law, or the school of Hillel noted for its laxity, where a divorce might be granted for any cause. In any case Jesus answered his questioner briefly and definitely so as to leave no doubt as to his stand in reference to the Law of Moses and as well his stand in relation to the higher law of the kingdom.

Mark 10:7,8 For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh.
(cf. Matt.19:5).

Gen. 2:24 Therefore shall a man leave his father and his mother, and shall be joined unto his wife, and they (twain) shall be
(cleave)
one flesh.

Mark drops $\alpha\upsilon\tau\omicron\upsilon$ 'his' after $\mu\omicron\tau\epsilon\rho\alpha$ 'mother', though he keeps it $\alpha\upsilon\tau\omicron\upsilon$ 'father', and he has followed the LXX in reading $\delta\iota\ \delta\upsilon\omicron$ 'the two'. The Hebrew says 'his father and his mother.'

In the same context as the first quotation Jesus used another from Genesis. There is an importance attached to the physical side of the marriage relation, as indicated by the quotation. The union is closer than that of children to parents; yet both are for the perpetuity of the family. "The relation of husband and wife is in the nature of things more intimate and compelling." (a) Our Lord infers from the quotation that they are no longer two, but one flesh, one structure. They belong together. God so joined them, and the constitution that underlies the union is His. Divorce, on the other hand, is a matter of human legislation; and the human is not to set aside the Divine. God has not only created this structural unity in the original creation of man; He has made man himself to recognize this purpose of his structure, and has written this law of his physical being in his spiritual nature, so that what tends in brutes to indiscriminate intercourse tends in man to the indissoluble and sacred bond of marriage. Jesus nowhere shows the absolute rationality and verity of his thought more than here. Spirituality is the very core of that thought, but it never misleads him so that he misses the material facts. And it is the insistence on these here, that saves him from an immoral sentimentality. Whatever may underlie marriage in the realm of the feelings, it is itself physical and produces structural unity. God gathers all the holiest feelings and confines them within that bond. Except for that, the feelings themselves lose their sacredness and become unhallowed and profane.
(a) Gould: "St. Mark", p.185.

Mark 10:27 with men it is impossible, but not with God: for all things are possible with God. (cf. Matt. 19:26; Luke 18:27).

Gen. 18:14 Is anything too hard for the Lord?

LXX Is a spoken word with God lacking in power?

Zech. 8:6 If it be marvellous in the eyes of the remnant of this people in those days, should it also be marvellous in mine eyes? saith the Lord of hosts.

LXX Thus saith the Lord Almighty: If it will be impossible in the presence of the remnant of this people in those days, will it be impossible also in my presence?

Mark 14:36 Abba, Father, all things are possible unto thee.

Job 42:2 I know that thou canst do all things,
And that no purpose of thine can be restrained.

LXX I know that thou canst do all things, and that nothing is impossible with thee.

These similar expressions are used by Dittmar (a) as quotations of our Lord from the Old Testament, not however word for word. Here we may say that Jesus drew from his store of familiar ideas of Old Testament phraseology and fact and used this in the two expressions from Mark's Gospel as cited above. Westcott and Hort list the above references, except Mark 14:36. Huck-Lietzmann make no reference to these passages. (b)

Jesus quoted from the Old Testament following his interview with the rich young man who had turned away from Christ. Jesus meant that with human capacity and effort alone neither the rich nor any one can be saved. Salvation is the gift of God, received by God's grace, not worked for by man. It is however true that by God's doing a man may make an effort; He can bring to pass in man that change which is required. By faith it is understood the power of God may be brought to bear on human lives. All things are possible to him who believes (9:23) and to prayer the door is opened. The omnipotence of God was believed by patriarch, prophet, and priest, and expressions of that belief are not wanting in the Old Testament, as the above citations prove. Jesus simply applied an Old Testament way of stating a fact to the question of salvation. He very likely

(a) Dittmar "Vetus Testamentum in Novo" p. 42.
(b) Huck-Lietzmann "Synopsis of the First Three Gospels."

was thinking of the outstanding event of the birth of Isaac in fulfillment of God's promise to Abraham, the supernaturalness of it, the divine power supplementing the human. The only way a soul can be born into the Kingdom of God is when the Divine approaches the human and supplies grace and power.

Mark 12:26 Have ye not read in the book of Moses, how at the Bush, God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?(cf. Matt. 22:32; Luke 20:37).

Exodus 3:6 (And He said) I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

Mark omits 'the God of thy father', as does also Matthew.

Dalman (a) calls attention to the few passages in the Synoptic Gospels where $\kappa\upsilon\pi\iota\omicron\varsigma$ as a name for God is put into the mouth of Jesus, as in Luke 20:37. "The fact may be inferred from the Gospels that in His own discourses Jesus did not apply to God any Aramaic name equivalent to $\kappa\upsilon\pi\iota\omicron\varsigma$." There was no equivalent among the Jews. They used the tetragrammaton ($\overline{\text{יהוה}}$) in their writings; but "the transition from the Divine name 'Yahve' to the Divine name 'Lord' did not take place in the region of Hebraic Judaism." It rather found its way into the language of the church through Jewish Hellenism.

Jesus was citing Scripture to answer a puzzling question put by the Sadducees on the subject of the resurrection. Since the Sadducees disbelieved in the after life, and spiritual beings, they expected an answer which would show the evidence often presented for the belief to be ridiculous. Jesus not only showed that 'Levirate' marriage as stated in Deuteronomy 25:5 and illustrated in Genesis 38:8 had nothing to do with the nature of the resurrection life, but proved the Sadducees to be ignorant of the Scriptures and of the power of God. He cited the familiar quotation from Exodus to declare that the patriarchs, Abraham, Isaac, and Jacob, were alive although they had passed through death centuries ago. They were still alive and God was their God. They had erred on the

(a) Dalman: "Words of Jesus", p. 179-180.

idea of God's power. If God could institute laws regulating human society in the world, could he not institute another order for the life of risen and glorified beings? Why must the Sadducees be content to think only of mundane existence and its provisions for the welfare of the individual? So Jesus answered their tempting questions out of the abundance of his experience with God and speaking the language of the living God. The answer of Jesus should have been sufficient for his questioners for he took his text from the Pentateuch as had also the Sadducees in asking their question. The Pentateuch had recognized authority, not disputed by any Jewish party. It might be said that while Jesus satisfied them on immortality, he did not specifically prove resurrection of the body. "But the resurrection of the body follows, when it is understood that the body is a true part of human nature. God would not leave men with whom he maintained relations in an imperfect condition: the living soul must in due time recover its partner; the death of the body could only be a suspension of vital activities which in some other form would be resumed. Death is a change of relation to the world and to men; it does not change our relation to God."(a)

The passage throws much light on the views Jesus held as to the state of the believer in God after death, and consequently on the prospect to which He Himself looked forward, if death should overtake him. In form the argument Jesus used from Scripture, was the Rabbinical one of searching for a meaning never thought of by the original writer. But in substance it shows Jesus' faith in God, faith capable of moving mountains. In the later Old Testament books, there was encouragement for those belonging to God to hope that not even death would separate them from Him, but that somehow He would overcome the seeming impossibility and cause them to live again. That most spiritual conviction Jesus held unshaken for his own case; here He makes it embrace the patriarchs too. Most sure is He that the Sadducees are quite wrong about the life to come. (a) Swete, H.B. "Gospel of Mark" p. 281-282.

Mark 7:10a For Moses said, Honour thy father and thy mother.
(cf. Matt. 15:4a, Luke 18:20b).

Ex. 20:12 Honour thy father and thy mother. (cf. Deut. 5:16).

The LXX has correctly translated the Hebrew, and Mark followed exactly, also Luke, while Matthew omitted σου. "There is in the New Testament passages a great variety in the insertion and omission of the possessive σου after πατέρα, and μητέρα, which is best referred to the freedom of the individual writers." (a)

Mark 7:10b. and he that speaketh evil of father or mother, let him die the death. (cf. Matt. 15:4b).

Ex. 21:16 He that curseth (or revileth) his father, or his mother, shall surely be put to death.

Mark and Matthew omit αὐτοῦ qualifying πατέρα and μητέρα in LXX and Hebrew, and they both render the future tense, יָדָן (LXX τελευτήσει) by the imperative τελευτάτω. This is justifiable according to Gesenius: "The future is also used for the imperative when the third person is required." (b) He also says "The form יָדָן standing before the finite form, adds in general, an expression of intensity, as in 'let him certainly die.'" (c)

Mark 10:19b. Honour thy father and mother. (cf. Matt. 19:19a).

Ex. 20:12 Honour thy father and thy mother. (cf. Deut. 5:16.)

In using a quotation here (Mark 7:10) Jesus attacked the opinion of the Rabbis that a man's duty to keep a vow was more important than that towards his parents. The law of Moses was being set aside in preference to a man-made tradition. For the keeping of a moral law where conscience and judgment are divinely intended, there is substituted the mechanical observance of a set of rules made by scribes not long since, perhaps a generation or two ago. After this reflection on their hypocrisy the scribes had their suspicions of Jesus.

- (a) Toy, C.H. "Quotations in the New Testament", p.41.
- (b) Gesenius: "Hebrew Grammar, 128, 3, a.
- (c) Ibid. 125, 3, c.

The fifth commandment, affixing the capital penalty to the sin of reviling parents, is quoted by our Lord to show how seriously the Law took this command. In this context Jesus said: 'But you say, If a man say to his father or his mother, Anything in which you may be profited by me is Corban, an offering, you no longer permit him to do anything for his father or his mother.' Corban was simply a formula for an oath or vow. Jewish law regarded vows as inviolable. When moral issues were involved, as the keeping of a vow and the duty of caring for parents, the Jewish law as handled by the scribes upheld the validity of the vow, and Jesus attacked it. The issue involved was plainly one of the conflict of two laws, both of them Biblical. Jesus decided that in such a case the validity of oaths should give way to the law commanding respect and care for parents. Setting oaths above care of parents was human tradition, it was not from God. Jesus claimed to have the consciousness of God's will, and the right of way lay in the direction of human needs and interests, even to setting aside texts of Scripture, as here in reference to fulfilling oaths as directed in Deuteronomy 23:21. According to Jesus, each case must be judged on its merits or with moral obligation; what was merely formal and traditional must give way to the vital needs of the children of men. The choice in such cases is between two ways of serving God, the one formal and the other real. Offerings of which Corban was associated belong to the formal side of worship, whereas God is really served and worshipped in our human duties and affections. It is quite possible that Jesus knew to what extremes the regulation of Corban had gone in actual practice, and chose to attack it because it no longer was serving an honourable purpose. It was originally intended to emphasize the sacredness of a thing once set apart to Divine uses. As it was then practiced a man using the formula Corban, was not only freed from human obligation, but he did not of necessity make the offering, in fact was forbidden to use the article for the human purpose.

So it was failing, as the uninspired mind usually does, to define Divine uses, and left out what was of real importance, while emphasizing and retaining the unimportant.

Mark 10:19a You know the commandments, Do not kill; do not commit adultery; do not steal; do not bear false witness; do not defraud.
(cf. Matt. 19:18)

Ex. 20:13-16 Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness against thy neighbour. (cf. Deut. 5:17-20).

LXX Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness.

Mark used $\mu\eta$ with the aorist subjunctive to express these prohibitions instead of $\sigma\upsilon$ with the future indicative used by Matthew and the LXX. Mark has added another commandment instead of the tenth. The question is Did Mark intend to express the tenth in different wording $\mu\eta$ ἀποστερήσῃς 'Thou mayest not defraud', and not $\mu\eta$ ἐπιθυμήσῃς 'Thou mayest not covet.' Turpie says: "To my mind there is not the least doubt since to cheat or defraud supposes a covetous desire of a neighbour's property, and the commandment would thus mean, Do not allow yourself to be impelled by a spirit of covetousness, so as to take your neighbour's property by fraud or dishonesty. As the other commandments seem to look to the outward act, Mark expresses the tenth, also in its outwardness of defrauding." (a) Another explanation is that in Leviticus 19:13 'Thou shalt not defraud', LXX οὐκ ἀδικήσεις 'Thou shalt not do injustice to', well rendered by Mark $\mu\eta$ ἀποστερήσῃς 'Thou mayest not despoil, i.e. by fraud; hence, defraud. One is reminded of such verses as Deut. 24: 14 'Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates;' and Ecclus. 4:1 'My son, deprive not the poor of his living, and make not the needy eyes to wait long.'

Our Lord in conversation with this rich young man, quotes the commandments in the negative form.

(a) Turpie: "The Old Testament in the New" p. 27.

Jesus cited only the second table of the commandments which regulate man's duty to his neighbour. The reason may have been that they admit of a relatively simple application to the conduct of life. Paraphrasing Jesus' words we see his point of argument: 'You know your rules of duty; you say you observe them, but have you the spirit of a passion for righteousness in this observance?' "The sacrifice will be a sign of sincere wholeheartedness; but it will be but a beginning of the life of discipleship which will lead to eternal life." (a) Jesus was pointing to more than the written page of Old Testament Scripture, namely, that there is a chance to reveal the ways of God to men. There was nothing particularly up-to-date about the old commandments. Only to have kept the negative aspects of them was not enough in a new age of the Kingdom of God. It was a time of transition from one era of divine revelation to another, and Jesus instead of shedding so much light himself to save others the trouble, often gave men something to think out, some riddle to solve. So here he gives them to understand that the last word was not said in the ten commandments, but what he was now suggesting could make adequate the truth of those commands if this rich young man was in dead earnest and would give himself as an example of self-sacrifice and obedience to Christ.

When Jesus said 'You know the commandments' we may take it that Jesus accepted the Mosaic Law as containing the Divine Law adequate for salvation, if properly understood and obeyed.

Mark 14:24 This is my blood of the covenant, which is shed for many.
(cf. Matt. 26:28; Luke 22:20).

Ex. 24:8 And he said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

LXX And he said: Behold the blood of the covenant, which the Lord covenanted with you. (cf. Jer. 31:31-34; Zech. 9:11).

(a) Blunt: "Gospel of Mark", p. 218.

Jesus thought of His blood as being covenant blood, He having in mind Exodus 24:8 and Zechariah 9:11. This was not for Israel only but that He might gather together into one the children of God that are scattered abroad. There is more here than the thought of the Passover, commemorative of the deliverance of Israel from Egypt, or that of the covenant sacrifice at Sinai which echoes the phrase 'blood of the covenant'; Jesus was thinking of the Isaianic figure of the Servant of the Lord, with a mission like his own, called to give his life a ransom for many, a clear echo of Isa. 53:11,12. Dalman calls attention to the Servant in Isa. 42:6 as being given for a covenant of the people, (cf. Isa. 49:8), for a light of the Gentiles; he would connect the idea of the covenant quite specifically with that of the Servant of the Lord, pointing out that it is only by putting together Isa. 42:6; Isa. 49:8 with Isa. 53:10-12 that any connection is discoverable in the Old Testament between the idea of Divine covenant and the death of the mediator.

On that last evening with His disciples, He instituted the sacrament of the Lord's Supper. He gladly and delightedly became host to His disciples and dispensed to them the bread and the wine, symbolic of His broken body and His shed blood, an event which they were soon to witness. He willingly gave up his life to be the sacrifice at the opening of the Kingdom. For the disciples, and for men who did not then believe in Him but who would later do so, it meant the blessings and joys of the Kingdom.

It is Mark and Paul who follow one tradition, that of a new covenant in the sacrificial blood of Christ. It is in Jeremiah's prophecy (31:31) that there is the idea of a new covenant to take the place of the old. Paul refers to the two covenants in writing for Christian readers in Gal. 4:24; 2 Cor. 3:6,14; also the writer to the Hebrews in 7:22; 9:15. It is Mark who gives us the first and more nearly authentic words of Jesus, quoting not verbatim, but adopting a scene and language in the Old Testament to set forth the conditions of a new covenant in the Kingdom of God.

The new covenant (Luke 22:20; 1 Cor.11:25) in which the law is written in the heart (Jer.31:31-35) is established, and that is sealed with the blood of Him who died to bring it about. It is through His blood that the law of God is written inwardly in the heart, and so it becomes the blood of the new covenant. τὸ ἐκ χυνόμενον ὑπὲρ πολλῶν 'which is poured out for many.' The pouring out of the blood signifies a violent death, and ὑπὲρ πολλῶν denotes that this death was suffered in behalf of others, not necessarily expressing the vicarious idea 'instead of' as ἀντί does. Christ left this whole question of the exact meaning of His death quite open, He did not anticipate any of the later New Testament treatment of this subject.

Mark 1:44 Go your way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. (cf. Matt.8:4; Luke 5:14; 17:14)

Leviticus 13:49 and shall be shewed unto the priest. (cf. Lev.14:2ff).

Here Jesus is citing an Old Testament regulation for the reinstatement of a cleansed leper into the good fellowship of Israel. The fact that Jesus directed this man whom he healed to shew himself to the priest and offer the customary gift as Moses commanded shows that Jesus was not opposed to that form of law for lepers, nor was He abrogating that law for His own ministry. He commands the man to fulfil all the requirements according to their law. To send this man to the priest would accomplish three things: (1) It would signify that He Himself was strictly loyal to the Mosaic law; (2) It would clear the man himself and restore him to right relations in human society; (3) It would be a 'testimony unto them' the priests of Judaea and everywhere, that a prophet was abroad who was effecting cures. But this last was hardly what Jesus desired should result from this, for He strictly charged the man to say nothing to anyone. "Here we begin to catch the new note in the ministry of Jesus: His intense compassion for the outcast, the sufferer who by his sin or by his suffering, had put himself outside respectable Jewish society." (a)

(a) Montefiore: "The Synoptic Gospels" I, p. 59.

Mark 12:30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. (cf. Matt. 22:37; Luke 10:27.

Deut.6:5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

LXX And thou shalt love the Lord thy God with all thy mind and with all thy soul, and with all thy strength.

Turpie says that Mark rendered the Hebrew $\eta \text{ } \aleph \text{ } \beth$ by $\iota \sigma \chi \acute{o} \varsigma \sigma \upsilon$, and limited it to bodily power. Mark may have considered the Hebrew word to include strength of mind as well as physical strength, that is, all the powers of mind and body are to be devoted to loving the Lord. Mark followed the LXX in using $\epsilon \xi$ which points to the source, as contrasted with Matthew's $\epsilon \nu$ which denotes the place.

C.H.Toy points out the variety of uses in the Gospels of the three Hebrew words לב 'heart', נפש 'soul', and כח 'strength', as rendered in the LXX by $\kappa \alpha \rho \delta \acute{\iota} \alpha$ 'heart', $\psi \upsilon \chi \acute{\eta}$ 'soul', and $\delta \acute{\upsilon} \nu \alpha \mu \iota \varsigma$ 'strength'. Luke uses $\kappa \alpha \rho \delta \acute{\iota} \alpha$, $\psi \upsilon \chi \acute{\eta}$, $\iota \sigma \chi \acute{o} \varsigma$, $\delta \iota \alpha \nu \acute{o} \iota \alpha$ and Mark the same in different order. Matthew omits $\iota \sigma \chi \acute{o} \varsigma$. Toy says the last word may have been a rendering from an Aramaic version, or taken from some manuscript of the LXX, one Greek manuscript may have had $\kappa \alpha \rho \delta \acute{\iota} \alpha$, $\psi \upsilon \chi \acute{\eta}$, $\iota \sigma \chi \acute{o} \varsigma$; another $\delta \iota \alpha \nu \acute{o} \iota \alpha$, $\psi \upsilon \chi \acute{\eta}$, $\iota \sigma \chi \acute{o} \varsigma$, whence a scribe may have written $\kappa \alpha \rho \delta \acute{\iota} \alpha$, $\psi \upsilon \chi \acute{\eta}$, $\iota \sigma \chi \acute{o} \varsigma$, $\delta \iota \alpha \nu \acute{o} \iota \alpha$. In the Hebrew לב 'heart' means the whole mental nature (not the affections alone, or especially); נפש 'soul' means the whole vital nature; and כח 'might'. The LXX renders כח by the word $\delta \upsilon \nu \acute{\alpha} \mu \iota \varsigma$ which expresses potency in general, and is used of the body (i.e. vigour), or of the mind (i.e. ability) or of anything else. The LXX puts $\delta \iota \alpha \nu \acute{o} \iota \alpha$ 'strength of mind' for $\kappa \alpha \rho \delta \acute{\iota} \alpha$ 'heart'; but where part of this is repeated as in Deut.10:12; 30:6, it reads $\epsilon \xi \text{ } \omicron \lambda \eta \varsigma \text{ } \tau \eta \varsigma \text{ } \kappa \alpha \rho \delta \acute{\iota} \alpha \varsigma \text{ } \sigma \upsilon \text{ } \kappa \alpha \iota \text{ } \epsilon \xi \text{ } \omicron \lambda \eta \varsigma \text{ } \tau \eta \varsigma \text{ } \psi \upsilon \chi \eta \varsigma \text{ } \sigma \upsilon$ according to the Hebrew.

Jesus answered the scribe's question 'what commandment is first of all' by quoting the beginning of the Jewish confession of religion which was recited twice every day by every pious Jew and formed a part of every

act of synagogue worship. Jesus went back to the simplest, most universal, most undisputed commandment. What he selected superseded all others, comprised all others; where there is full devotion to God of all the powers, the feelings, the intellect, the will, no commandment is called for at all. In Jewish thought the heart is the seat of the intellect, the soul of the desires and affections. The whole law is fulfilled in love. Thus, religion instead of being as it was to the Jews the punctual observance of precepts comes to be a matter of the heart. All depends on having the heart pure, the fountain unpolluted, the tree good, the eye single. The importance of our Lord's reply, therefore, lay not so much in the formulation of the two great commandments, which may have been already current as a summary of the Law, as in the fact that He did distinguish between weightier matters and matters less weighty.

Mark 12:31 Thou shalt love thy neighbour as thyself.
(cf. Matt. 22:39; Luke 10:27b; Matt. 19:19b).

Lev. 19:18 But thou shalt love thy neighbour as thyself.

Jesus gave the companion principle to his first commandment, and said that upon these two hang all the law and the prophets. Sayings of the Rabbis were proposed as basic: Hillel said "What is hateful to thyself, do not to thy neighbour; this is the whole law, the rest is commentary." Akiba said "Thou shalt love thy neighbour as thyself: this is the greatest principle of the Law." It was commonly agreed that "the righteous man liveth by his faithfulness." Jesus was nourished in this tradition of a growing ethical insight and conviction, and He drew from it. He agreed with the scribes on these principles, only He differed on the point that not all the commandments of the law must be obeyed with equal scrupulousness. Jesus was pleased that the scribe intelligently and sincerely followed His reasoning and teaching, and came to an agreement with him, so that Jesus could say, 'You are not far from the Kingdom of God.' Jesus gave the scribe full measure: he asked for the first and greatest com-

mandment, and Jesus gave him a second which of course cannot be separated from the first. It shows that the first commandment did not stand at the head of a long list of heterogeneous commands. But these two are homogeneous commands which exhausted the idea of righteousness. Strangely, this second commandment does not stand in a commanding position in the Old Testament in relation to the first, it being only incidentally brought in from Leviticus 19:18. Jesus perhaps was first to combine these two commands in close fellowship. 'Neighbour' in Levitical days meant a fellow Jew; Jesus broadened it to mean a fellowman.

Wellhausen says: "Only here does Jesus (using the words of the Old Testament) speak of the love of God and of one's neighbour; usually he does not give verbal utterance to them. Monotheism is no theory, it is a practical conviction; it is the spring of inward character and the motive of our conduct to our neighbour. It is, in other words, the motive of morality; ^{and morality,} according to the right supplement of the scribe, belongs to the service of God and is the right worship of Him." ~~belongs to the~~ *should be "scribes"*

St. Paul who had much to say about love, quoted this in two places, Romans 13:9 and Galatians 5:14.

"It follows that the whole of Scripture is to be read in the light of these two commandments and interpreted in accordance with them." (a).

Mark 13:22 for there shall arise false Christs and false prophets and shall shew signs and wonders that they may lead astray, if possible, the elect. (cf. Matt. 24:24; 24:11; 7:22).

Deut. 13:1,2 If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass,

Jesus finds an analogy between conditions as He knew them in Palestine in His day, and conditions existing when the book of Deuteronomy was written, in the days when the prophets were to be distinguished from spurious imitators. Jesus accommodates the setting from Old Testament

(a) Menzies, A. "The Earliest Gospel" p. 226.

scripture and gives it expression suitable for his purpose. At the outset of His ministry He called attention to this class of men and warned His disciples against them. The return of true prophecy would bring back the spurious. The false prophet was known to the LXX (Zech.13:2; Jer.9) for there were such under the old covenant as this quotation reveals. 'Signs and wonders' are an echo from Exodus 7:11,12, when Pharaoh called all sorcerers and magicians to him during the time of the plagues. It was a common expression in the Old Testament, e.g. Deut.28:46; 29:3; 34:11; Ps.134:9; Isa.8:18. σημεῖον is a 'sign' i.e. something ordinary or extraordinary, as the case may be, regarded as a truth beyond itself, whilst τέρας is a 'portent', an occurrence regarded as merely something extraordinary. Jesus warned against all this spectacular show which would be used by men with false motives in order to deceive even the elect. This prophecy concerning false Messiahs and false prophets appears also in Q (Luke 17:23; Matt.24:26).

Some doubt has been cast on these words ever having come from Jesus, for nobody, it is said, ever called himself Jesus returned. The difficulty may be in limiting the time in which such manifestations might be expected to appear, for example, within the period to the fall of Jerusalem. Another difficulty may be in trying to identify false prophets and false Christs by definite names and characteristics. Jesus prophesied these would come: only He can and will make them manifest in the time and place where they appear.

Quotations from Later Histories.

Mark 2:25,26 Did ye never read what David did, when he had need, and was an hungred, he and they that were with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread which it is not lawful to eat save for the priests, and gave also to them that were with him.
(cf. Matt. 12:3,4; Luke 6:3,4).

1 Samuel 21:2-7. v.6 Soothe priest gave him holy bread: for there was no bread there but the shewbread, that was taken from before the Lord to put hot bread in the day when it was taken away.

LXX And Abimelech the priest gave to him the bread of the setting forth, because there was no other bread there, but what was the bread before him. (cf. Lev. 24:9).

This incident from the Old Testament was well known among the Jews and Jesus used it to defend his disciples for their Sabbath day offence against Jewish tradition. Pulling the ripe ears of corn and eating the grain was not forbidden in the Mosaic Law. The passerby might pluck a few ears of corn to meet his need without blame, (Deut. 23:25). The Mosaic Law contained a general prohibition against work on the Sabbath, (Ex. 16:23; 20:8-11; 35:2), without entering into details. The scribes, however, had made the action illegal on the Sabbath, it came under the category of harvest labour, and was not to be done on the Sabbath. Jesus must not have taught His disciples this law, thought the scribes, how could He be so careless, how could He allow them to violate the law when it was upon the Law that He preached the Kingdom of God? Instead of questioning the authority of the scribal law, or repudiating it, he admits that they broke the law, and recalls that in the Scriptures the story of David's use of the shewbread met no censure. The conclusion is that the ^{Sabbath} ritual laws not naturally arising out of the requirements of conscience, cannot stand when the observance of them implies danger or injury to human life. Jesus had clearly stated to himself the principle that service of men and women was commanded by God as a primary duty, and that all laws of ritual are secondary to this chief commandment.

2 A badly informed copyist may account for 'Abiathar' for 'Abimelech'.

Quotations from the Major Prophets.

Mark 12:1 A man planted a vineyard, and set a hedge about it, and digged a pit for the wine press, and built a tower, and let it out to husbandmen, and went into another country.
(cf. Matt.21:33; Luke 20:9).

Isa.5:1.2 My well beloved had a vineyard in a very fruitful hill: and he made a trench about it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
(cf. 2 Chron.24:19; 1 Kgs.18:13; 22:27; 2 Chron.36:15; Neh.9:26; Jer.44:15)

LXX My beloved had a vineyard on a hill in a fertile place, and I surrounded it with a hedge and fenced it and planted a Sorek vine, and built a tower in the midst of it, and hewed in it a place in front of the wine-vat.

The terms in the parable are taken from the LXX, except that for $\pi\rho\omicron\lambda\acute{\eta}\nu\iota\omicron\nu$ the ante-winevat (LXX) Matthew has $\lambda\eta\nu\acute{o}\nu$ 'winevat' as the Hebrew, and Mark has $\upsilon\pi\omicron\lambda\acute{\eta}\nu\iota\omicron\nu$ 'undervat'. The wording differs from the Hebrew only in having 'planted' for 'had', and 'hedged' instead of 'digged'. The LXX $\phi\rho\alpha\gamma\mu\acute{o}\nu$ $\pi\epsilon\rho\iota\acute{\epsilon}\theta\eta\kappa\alpha$ 'hedged' and $\epsilon\chi\alpha\rho\acute{\alpha}\kappa\omega\sigma\alpha$ 'fenced' (where our Hebrew has $\rho\tau\psi$ 'digged', and $\zeta\rho\theta$ 'stoned') may rest on a different text from ours, or may give the current understanding of our text-words. The three terms $\lambda\eta\nu\acute{o}\nu$ (Matthew), $\upsilon\pi\omicron\lambda\acute{\eta}\nu\iota\omicron\nu$ (Mark), $\pi\rho\omicron\lambda\acute{\eta}\nu\iota\omicron\nu$ (LXX), are all possible renderings of the Hebrew $\aleph\rho$ which means either the vessel in which the grapes are pressed (winepress), or that in which the expressed juice is received (winevat); $\lambda\eta\nu\acute{o}\varsigma$ is the press, $\pi\rho\omicron\lambda\acute{\eta}\nu\iota\omicron\nu$ is the vat in front of the press, and $\upsilon\pi\omicron\lambda\acute{\eta}\nu\iota\omicron\nu$ is the vat under it. The difference between Matthew and Mark comes from the freedom used in citing in such passages as this. It is to be supposed that the parable was spoken in Aramaic and the Greek rendering here taken from the LXX.

This parable according to Mark was spoken to high priests and scribes. Jesus recalls Isaiah (5:1-7); with the prophet the theme is the relation of Jehovah to Israel, how much Jehovah has done for Israel and how poorly Israel has requitted all this care, (cf. Ps.80); with Jesus the theme

is still the same, the parable is to illustrate God's dealings with Israel, but with special reference to the position of the stated rulers of the people and their attitude to the messengers sent from time to time by God. The Jews had forgotten to be humane in their zeal to maintain an administration of a system or institution. Jesus contended that God though invisible always wrought in behalf of His people and communicated with them from time to time and expected rulers to act in accordance with divine communications. Lagrange rightly points out that it would have been a reflection on our Lord's own moral character if He had not set clearly before His adversaries the blackness of the crime which they were plotting and its consequences.

The Old Testament writers frequently mentioned the bad treatment of the prophets by the rulers. (2 Chron.36:15,16; Neh.9:26; Jer.25:3-7). Jesus was familiar with all such records and summed up his conclusions in this allegory. The vineyard was a common sight. The land of Israel was a land of the vine, (Gen.49: 11; Deut.8:8), and the planting of vineyards was one of the cares of the prudent householder, (Deut.28:30,39). The vineyard had become the recognized symbol of Israel itself as the covenant people, (Ps.80:8f; Isa 5:2ff; Jer.2:21) and it was impossible for the members of the Sanhedrin or for the better taught among the crowd to mistake the drift of the parable, for the imagery and even the language is largely derived from Isaiah. Macfarland,(a) says: "Jesus used this quotation just as any preacher or prophet of today might do under similar circumstances and with like purpose." The occasion and the truth to be taught were similar to the time of Isaiah and Jesus used it because it was familiar to his hearers, yet He used it freely. He distinguished Himself as the Son in the parable; the prophets were the servants. What St. Paul described as the 'fruit of the Spirit' was lacking in the husbandmen who refused to pay their debt.

(a) Macfarland "Jesus and the Prophets" p. 39.

Mark 4:12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. (cf. Matt. 13:14,15; Luke 8:10).

Isaiah 6:9,10 Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.

LXX By hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive; for the heart of this people is become gross, and their ears are dull of hearing (they heard heavily), and their eyes they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted (convert) and I should heal them.

Turpie says "It is to be remarked here at the outset that properly speaking this is not a quotation, though unquestionably the passage in Isaiah is in view, and hence will be accounted for the great divergence of Mark from the original." It is only at the beginning and end in n Isaiah that we find what corresponds with Mark, the middle portion from ἐπαχύνθη γὰρ τὴ καρδία συνῶσι being passed over. He has also altered the form in order to introduce it into his text, besides changing the order of the first two clauses. Thus he says ἵνα βλέποντες βλέπωσι that seeing they may see' for βλέποντες βλέψετε 'seeing ye shall see.' And in the last clause his words, καὶ ἀφεθῇ αὐτοῖς and these 'be remitted to them' (τὰ ἁμαρτήματα) their sins, which clause comes in place of καὶ ἰάσομαι αὐτοὺς 'and I will heal them.' In this last clause then, he varies from the original, as also from all the other passages containing the quotation. Dr. Davidson says: "It is difficult to determine whether he resolved the figure of the Greek version in this clause, or translated paraphrastically the Hebrew text." It appears on the other hand, both that the Hebrew text has been followed and that the figure has been resolved. The close similarity in the form of expression points out the former, and the latter is inferrible from this: that God is said to head a people when he restores them to their former prosperity and

happiness (Isa.19:22; Hosea 11:3) which restoration is so connected with, as to depend upon, the remission of their sins, (2 Chron.7:14; Jer.3:22) and hence, to heal is the same as to pardon. Instead of giving the consequent healing, Mark has pointed out the antecedent the remission of sins and thus is it seen how well they harmonize.

In the Kingdom parables Jesus' views differed so widely from those of His countrymen, that, to speak as He must, He invariably offended them. Jesus chose to reveal the truth to them in living figures which they could not forget, rather than in formal statements. "And presented so, truth insinuates itself into the mind gently and produces conviction without apparently trying to do so." (a)

Much difference of opinion has resulted over this 'hard saying' of Jesus, mostly because of the translation of a Hebrew preposition. Matthew translates it 'because' and Mark has 'in order that'. It is this latter translation which seems to make parable speaking for the very purpose of hardening men's hearts. On the other hand, the passage suggests the idea that to the inner circles of disciples and Christians there were truths and mysteries which others could not guess. A parable no matter in what form it be, is to illustrate and make clear the thought, and Jesus' parables do this remarkably well. If Jesus had wished to keep certain teachings from outsiders the obvious thing would have been not to treat those subjects in public discourse. Some theories totally misrepresent Jesus' attitude toward the common people. Not like His Jewish contemporaries, He ever appealed to the publicans and sinners, went to the multitudes with his message, and thanked God it was understood even by 'the babes'.

Jesus chose an apt passage of Scripture. Just as Isaiah's work was filling the prophet with disappointment at the meager results, so Jesus was experiencing the same in Galilee. Jesus sees in the crowd around Him the same hard unspiritualness depicted by the prophet with whose message He was well acquainted. He refers to the prophecy as a great

principle or truth repeating itself in history. He realizes this darkening and hardening of the spiritual faculties as an inevitable result of His teaching, which has the effect of saving and developing, or of judging and condemning. St. Paul also made the same use of the passage as Jesus did, in applying the Gospel to the Gentiles, (Acts 28:26,27; Rom.11:8; 2 Cor.3:14).

"The purpose of parables is not to harden the hearts of the hearers, but that it is the hardness of heart of the hearers that defeats the purpose of parables."(a)

Mark 13:24 But in those days after that tribulation the sun shall be darkened and the moon shall not give her light.
(cf.Matt.24:29; Luke 21:25,26).

Isa.13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

LXX For the stars of heaven and the constellations of Orion and all the world of heaven shall not give their light: and the sun shall be darkened in his going forth, and the moon shall not give her light.

This imagery, the darkening of the sun and moon, the falling of the stars, the shaking of the powers of heaven, is derived from such passages as Ecclesiastes 12:2; Daniel 8:10; Joel 3:16, and others. Readers of the Old Testament were familiar with the prediction of celestial disturbances as signs that the day of God is coming, or accompaniments of His judgment. Such passages as Isaiah 13:10; 24:21,23; 34:4; Jer.4:23; Ezek.32:7,8; Zeph.1:15; Haggai 2:6; Joel 2:31 and others form this group. Such expressions belong to a period of ^{astrological belief} astronomical knowledge in which the stars were regarded as powers, or as sentient beings who had some influence on the affairs of the earth, and were involved more or less in its catastrophies.

Jesus knew the Jewish conceptions as to the future, and His reference to the events was from the same background of tradition, but with insight into the nature of the catastrophe and the significance of it which His Jewish contemporaries lacked.

(a) Manson, T.W. "Teaching of Jesus", p. 79

Jesus' use of the Old Testament here is like that found elsewhere. We have found him borrowing the striking terms and language of the prophets, and using them to set forth His own teachings, both when the older teaching had spiritual affinity with His own, and when it was found necessary to put upon it a higher spiritual content. So here He borrows the sublime apocalyptic language of His time to set forth an equally sublime teaching. This is MacFarland's view, and we may say it is quite the true view of Jesus' reference to the future. With Dr. H.B. Swete we also agree that Jesus did not exclude the reference to a collapse of the present order of nature immediately before the *παρουσία*, while at the same time some of His application covered the political and social revolutions which followed the fall of Jerusalem, greater and wider than any which swept over Babylon and Egypt to which the prophets made reference.

Mark 13:8 For nation shall rise against nation and kingdom against kingdom; there shall be earthquakes in divers places, there shall be famines, these things are the beginning of travail.
(cf. Matt. 24:7; Luke 21:10).

Isa. 19:2 And I will stir up the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom. (cf. 2 Chron. 15:6)

LXX And the Egyptians shall rise up against the Egyptians, and a man shall war against his brother, and a man against his neighbour, and city against city, and kingdom against kingdom.

This is the familiar language of apocalyptic literature, like that of Revelation, or passages from 4 Esdras (9:3; 13:31; 15:15). 'And nation shall rise up against nation to battle. And one shall think to war against another, city against city, place against place, people against people, and kingdom against kingdom.' In the Sibylline Oracles: "Everywhere war and pestilence shall beset all mortals" (3,538); "And king shall capture king, and nation ravage nation" (635). Enoch 99:4: "In those days will the nations be stirred up." Apocalypse of Baruch 70:3 "And they will hate one another, and provoke one another to fight." 4 Esdras 9:3: "There

shall be seen in the world earthquakes, disquietude of peoples."

Apoc.Bar.27:7 "In the sixth part, earthquakes" ; 70:8 "Whosoever gets safe out of the war will die in the earthquake."

Jesus seems to be adopting from current eschatological phraseology phrases to express the trouble which will befall His disciples after His death. There will be pseudo-messiahs alleging that they are the risen Christ. Wars, earthquakes, and famines will trouble the world in which His disciples live. These things, it is insisted, are only the beginning of the travail pangs of the new age; the end is not yet. The doctrine of woes or 'travail pangs of the messianic age' (based on Isa.26:17; 66:8; Jer.22:23; Hosea 13:13; Micah 4:9f) was in later times a Rabbinical commonplace; and it is thought that "the expression was already technical in this sense in the time of our Lord." (a)

Mark 13:27 And then shall he send forth the angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
(cf. Matt.24:31)

Isa.27:13 And it shall come to pass in that day, that a great trumpet shall be blown.

This verse belongs to material dealing with the Coming again of Christ. It will be an event decisive and final as distinct from the continual coming by His Spirit into the hearts of His disciples. It is pictorial language which Jesus used here to express His own conviction that the long conflict between the forces of good and evil would be consummated in the triumph of the cause of God and righteousness, and that He Himself would be the Leader in the Kingdom of God to bring forth this conclusive triumph. Jesus mentioned the angels as Messianic agents (cf. Matt.13:41). In the book of Enoch (39:5) the holy and righteous dwell with the angels. Angels gather the righteous to the judgment of the Son of Man sitting on the throne of glory (Enoch, 61); they execute

(a) Strack and Billerbeck: "Kommentar zum A.T. aus Talmud und Midrash" Vol.1, p.950.

judgment upon the wicked, (Enoch 62:11). The 'four winds' stand for the four points of the compass. Jesus was thinking of the New Israel in whom are to be fulfilled the Old Testament anticipation of the re-gathering of the tribes. It is a reference or reminiscence of Zech.2:6.

ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ (Deut.30:4 LXX) (cf. Enoch 57:2) 'From one extremity of heaven to the other' or 'from the end of the earth to the end of the earth'. The only parallel to Markan phraseology seems to be a variant of some manuscript in Enoch 57:2 "From the extremity of the earth to the extremity of heaven." Perhaps the meaning is 'round the whole horizon of the world' or that there will be no spot on the surface of the earth where any of the elect may be, ^{which} will be overlooked.

The Jewish tradition was that there would be a gathering of the Jews of the Dispersion, the Elect, to join the faithful remnant in Judaea. This was a common thought in post-exilic prophecy, e.g. Ezek.39:27f; Zech. 10:6-10. Here of course, Mark records from a Christian viewpoint, and the Elect are Christians, the Elect of the Son of Man.

Mark 7:6,7 Well did Isaiah prophesy of you hypocrites, as it is written
This people honoureth me with their lips,
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts of men.
(cf. Matt.15:8,9.)

Isa.29:13 Forasmuch as this people draw nigh unto me, and with their lips do honour me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been taught them.

LXX This people draw nigh unto me with their mouth and honour me with their lips, but their heart is far from me: but in vain do they worship me, teaching the commandments and doctrines of men.

Both Matthew and Mark follow closely yet not exactly the LXX. 'In vain' of LXX and the Gospel is an inaccurate rendering of the Hebrew.

Isaiah, having predicted the overthrow of Jerusalem, and denounced the spiritual blindness of the people, began a new discourse in which Yahve declares that in consequence their superficiality and outwardness

of worship, he will do a marvellous work. The fault of the people was in relying too much on reputed wise men in religious and political matters. In so far as they did this they neglected the teaching of Yahve through His prophet. With Assyria threatening in 701 B.C. they were relying on the help of Egypt rather than on Yahve. In Him they had no real trust, and so they offered Him no real reverence. Their fear of Him was a mechanical feeling, resting on rules of ^{not this only} worship (offerings and festivals which they had learned from men, presumably the priests; the reference is to the regular ^{not this only} ritual service. To break down this outward hypocritical mode of religious worship Yahve would do a marvellous thing, He would cause the wisdom of their wise men to perish, and smite them with blindness, and demonstrate their folly by the result.

The traditionalists to whom Jesus was speaking were open to the same charge as Isaiah's contemporaries. Their reverence for the oral tradition had blinded them to the deeper spiritual meaning of the Law. Jesus, like Isaiah, attacks the men and the opinions that were held in highest regard by the people of His day. Jesus says in substance, Isaiah's words admirably describe you. The time had come for plain speaking, for the scribes had called attention to the very heart of the controversy between Jesus and themselves. The charge of hypocrisy is here for the first time directly laid at the door of the scribes. The scribes may well have been startled to hear the reproach cast back upon themselves. It is not a Divine system as they pretend, but a human system. It does not as originally intended uphold and supplement the Law of God, but runs counter to it. It has gone so far as to become a choice of two laws, and they have chosen wrong and virtually rejected the Divine Law.

The point Jesus makes by using Isaiah's words is not to show that the prophecy is now fulfilled, but that it was a principle of universal truth and applied to the scribes of the day. The principle fits when human formalism and unreality in religion are substituted for vital experience with the living God, and sincere obedience to His commands.

Mark 13:25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. (cf. Luke 21:26).

Isa. 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fade away as the leaf fadeth from off the vine, and as the fading leaf from the fig tree.

LXX And all the powers of the heavens shall be melted, and the heaven shall be rolled together as a scroll, and all the stars will fall as leaves from a vine, and as leaves fall from a fig tree.

(cf. Ezek. 32:7,8; Joel 2:10; 3:15; Haggai 2:6,21; Joel 2:30,31).

This is in the same context as Mark 13:24 and Isa. 13:10 discussed heretofore, and is part of the description of future events marking the final catastrophe.

Mark's expression οἱ ἀστέρες ἔσονται --- πίπτουσι indicates that individual stars will be falling at different times. Matthew has πεσοῦνται but it is unsafe to infer that Mark's expression is a simple substitute for the future; as usual Mark is more precise in his descriptive language than Matthew. Σαλευθήσονται on the other hand is equally accurate, for the disturbance is in this case regarded as final, (Heb. 12:26). The powers of heaven are the heavenly bodies in general. This verb σαλεύεσθαι is used in the LXX for earthquake, but here the movement is extended to heaven and the heavenly hosts. Luke adds a striking description of the distress which these extraordinary phenomena will produce on earth.

Mark 11:17 but ye have made it a den of thieves.
(cf. Matt. 21:13b; Luke 19:46b)

Isa. 56:7 even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all peoples.

Jer. 7:11 Is this house which is called by my name, become a den of robbers in your eyes?

LXX Is not my house, whereon my name has been called, a den of robbers in your eyes?

Matthew, Mark, and Luke differ in the form of the verb: Luke has

ἐποιήσατε 'ye made'; Mark has πεποιήκατε 'ye have made'; and Matthew has ποιεῖτε 'ye are making'. This is the only way in which Mark differs from Matthew. The question which is asked in the Hebrew and LXX is answered in the Gospel parallels. The Gospels cite the LXX with various abridgments, and the changes are necessary in order to give the Jeremiah passage the form of a distinct charge against the Jews of the time. It is hardly possible to determine the original form of the citation. Mark alone has 'for all the nations;' he may have added this for the sake of completeness, or Matthew and Luke may have omitted it intentionally, or Jesus may at different times have made the quotation in different forms. The change of construction of Jeremiah's words is due, probably, not to a different rendering in a Greek or an Aramaic version, but to the demand of the occasion. Jesus desired to say distinctly that the Jews were then guilty of this offence against the temple. In Isaiah the stress is laid on the 'all nations', the fact that Yahve's temple is a place of prayer being assumed, and the assurance given that henceforth 'sons of the foreigner' as well as Israelites shall share in Yahve's service and blessing. In the Gospels, the contrast is made between the proper use of the temple, and the unworthy use of which it was put by the money-changers. Jeremiah is denouncing the superstitions and degrading trust of the Jews in the temple and its service despite the vile crimes of which they were guilty. Standing in the temple gate, he said to the worshippers who thronged in: 'as long as you continue your shameless stealing, lying, oppression and murders, it is a lie to call this building the temple of Yahve; do you not look on it as a den of robbers? I also, behold, I see it, saith Yahve. The same superstitions reverence for the temple building existed among the later Jews; and the same robbery was practiced by the traders under the pretence of care for the convenience of worshippers. As with the prophets, so with Jesus the ethical and the ceremonial conceptions of worship stood opposed. As Jesus witnessed the empty ceremonialism in His day, He attacked it with

prophetic vigour and language. Jesus also saw the futility of remedying the offence through the captain of the temple, or the Sanhedrin, hence he exerted His own authority and cleared the temple courts for once at least, and left an indelible impression on those law breakers of what the temple stood for in the community.

Mark 9:48 where their worm dieth not, and the fire is not quenched.

Isa.66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

LXX for their worm shall not die, and their fire shall not be quenched.

Mark followed the LXX except that he has the present tense of the verbs. In the best manuscripts verses 44 and 46 of Mark, identical with verse 48 are omitted. MacFarland gives three reasons for his view that this is an editorial addition and not a genuine logion of Jesus: (1) the composite and secondary character of the section in Mark; (2) Matthew and Luke do not record it; (3) expansions are common to the Markan Gospel.

In the prophetic passage the expression describes a burning heap of putrescent corpses, the bodies of those who had transgressed against Yahve; in Mark, it figuratively represents the punishment of the next world. Perhaps the most constructive meaning attached to the verse in Mark is that which pertains to the torture of the soul, a natural not an imposed torture. The punishment consists in the forces that prey upon it and destroy it. It is the permanence of the retribution that is expressed in these material figures, fire and worm. This is characteristic of natural penalties as distinguished from imposed penalties. Whippings and imprisonments are subject to limitations of time, but the wounds inflicted on the man himself by his sins, the degradation and deterioration of his being have no such limitation. The worm that gnaws and the fire that burns inwardly have no limits. They propagate themselves. Jesus simply borrowed intentionally this language from Isaiah, or moving familiarly in

the phraseology of the Old Testament, the expression came naturally to His lips, as He described the future state or condition of the self-indulgent.

Mark 8:18 having eyes, see ye not? and having ears hear ye not? and do ye not remember?

Jer.5:21 Hear now this, O foolish people, and without understanding: which have eyes and see not; which have ears and hear not.
(cf. Ezek.12:2)

LXX They have eyes and do not see: they have ears and do not hear.

Jesus cited the words freely, being familiar with their repetition in the Old Testament. The rebuke addressed here to the disciples after two signs had been given of Jesus' power to supply material things in the feeding of the five thousand and of the four thousand, recalls the passage of Isa.6:9ff already treated under Mark 4:11,12.

The disciples apparently had the same want of insight as the hearers outside and the Jews generally. They could not penetrate through the parabolic utterances of Jesus to his real meaning, and they applied His words to material and external things of which He was not thinking at all. Dr. Swete says their condition "was perilously near that of the judicially blinded multitude." It seems to be heedlessness and lack of spiritual vision, a lapse of memory to which Jesus called their attention with, no doubt, good effect.

Mark 13:14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand) then let them that are in Judaea flee unto the mountains. (cf. Matt.24:15)

Daniel 9:27 And upon the wing of abomination^s shall come one that maketh desolate; (cf. Dan.12:11; 11:31)

LXX And on the temple shall be the abomination of desolations.

The expression of the evangelists 'abomination of desolation' must have come from the LXX, either directly or through an Aramaic version, the singular 'desolation' where the LXX has the plural, may be a free variation of the evangelical tradition or of the Aramaic, or may have been derived by the latter from the Hebrew. Daniel 9:27 is a description

of the desecration of the temple in the time of Antiochus Epiphanes; the 'abominations' seem to be idols, borne on whose wing the desecrator comes. The LXX either took the Hebrew word for 'wing' to mean 'the wing or extremity of the temple' (a sense hardly allowable here), or it had a different Hebrew word (possibly אֵלֶּיךָ for אֵלֶּיךָ). The rendering in Mark 'where ^{he} it ought not' is periphrasis for 'temple'. The reference in the Gospels is to the destruction of the temple by the Romans, but it does not appear that the passage in Daniel is cited as a prophecy of this event.

Jesus was familiar with the book of Daniel, which recalled the great heroic period of Jewish history. Jesus seemed dependent on Daniel for language he used; or He might have been drawn to the apocalyptic style of His time. Jesus simply borrowed language and imagery because the occasion was similar to that in Daniel. With Jesus according to Mark and Luke it is the destruction of the temple and the fall of Jerusalem. Matthew introduced an element in 24:3 referring to 'thy coming and of the end of the world', a request for information concerning the messianic coming, and the end of the age, and the age to come.

Several scholars believe that part of the discourse may be in reality a Jewish apocalypse concerning the destruction of Jerusalem, (Mark 13:7,8,14-20; 13:24,25) incorporated into the discourse by the evangelist. It is difficult to see how such a Jewish writing could have been given a place in the Gospels as the sayings of Jesus. B.W. Bacon is one of these scholars. He says Mark used in addition to the Little Apocalypse also the special source of Luke which source "has the clearest predictions by Jesus of the siege and overthrow of Jerusalem, but no suggestion whatever of a connection between these political disasters and the end of the world." (a) Mark "finds it needful to explain in just what relation these disasters to Judaea and Jerusalem really stand to the final catastrophe!"

(a) Bacon, B.W. " Gospel of Mark" p. 132.

"While the political disaster is not to be regarded as the immediate precursor of the End, it does belong among the signs of its coming."(a)

Mark 13:7 And when ye shall hear of wars and rumours of wars, be not troubled; these things must needs come to pass, but the end is not yet. (cf. Matt. 24:6; Luke 21:9).

Daniel 2:28 what things shall be in the latter days.

LXX what things must needs come to pass at the latter days.

δεῖ such is the Divine purpose. δεῖ γενέσθαι is from the Old Testament. While the events refer to Jerusalem primarily, a more distant end may also be in view. In 1 Cor. 15:24 Paul says ἐν τῇ παρουσίᾳ αὐτοῦ εἴτα τὸ τέλος.

Jesus said μὴ θροεῖσθε 'be not alarmed', 'do not make an outcry' for these things 'have to come'. These wars and rumours of wars are necessary, being involved in the nature of things, they are always happening, and so men are not to be disturbed by them, as if they were things out of the ordinary course to be construed as signs. They were necessary, but they were not signs. The end is not yet. Streeter says "In Mark's view the End is postponed in order to allow time for the conversion of the Gentiles, which this persecution and its resultant 'testimony' will help forward."(b)

Mark 4:32 yet when it is sown, groweth up, and becometh greater than all herbs, and putteth out great branches, so that the birds of the heaven can lodge under the shadow thereof.
(cf. Matt. 13:32; Luke 13:19).

Daniel 4:12,21 (Hebrew 9,18) The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it.

v.21 whose leaves were fair, and the fruit thereof much, and in it was meat for all: under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation.

(cf. Ezek. 17:23; 31:6; Ps. 104:12)

LXX and under it all the wild beasts had their resting place and in the branches of it dwelt the fowls of the heaven.

(a) Bacon, p. 133.

(b) Streeter "The Four Gospels", p. 263.

Thus we see a group of Old Testament references with which Jesus must have been thoroughly familiar, and hence easily found words to express the meaning of the parable. It was the adoption of part of the description of the great tree in Nebuchadnezzar's dream. C.H. Toy says the citation is after the Aramaic original, or a more modern Aramaic version identical with the original. Mark's 'shelter' comes from the preceding clause in Daniel. There is partly an agreement of the Gospel text with the LXX, e.g. τὰ ταπεινὰ τοῦ οὐρανοῦ which may be accidental, or perhaps due to the writer's familiarity with the LXX vocabulary. Theodotion also agrees with Matthew and Luke in ἐν τοῖς κλάδοις αὐτοῦ also probably undesigned.

Jesus meant that a movement like His was not to be judged by its humble beginning. He confesses that it is a small affair, compared perhaps with the work of John the Baptist, or with the plant of the Pharisees. But He said every plant which His Heavenly Father had not planted would be rooted up (Matt. 15:13). As the birds from all directions found rest, so the Kingdom to Jesus' far away look would be a universal shelter. There was to be no cause for discouragement; there would be development in spite of the small beginning; beyond all expectation would be the greatness of the ultimate consummation. Jesus predicted in this parable the propagation of the good news of the Kingdom: it will spread rapidly and win many disciples. It is often misunderstood to mean that the Kingdom of God is the Church and that it will rise slowly through the centuries within human society until it becomes the home of the souls of men. Such a misconception is expressed by Dr. Streeter when he says: "The parable is meaningless unless it is intended to expressly enforce the idea of gradual growth." (a) But if this were the intention an acorn rather than a mustard seed would doubtless have been chosen. The contrast is that of the seed to the surprisingly large plant which results. The time element is not emphasized; the bringing in of the Kingdom is

(a) Streeter, B.H. "The Four Gospels", p. 427.



God's affair, and His victory is assured, and that soon.

Mark 13:26 And then shall they see the Son of Man coming in clouds with great power and glory. (cf. Matt. 24:30; 26:64; Luke 21:27).

Mark 14:62 (And Jesus said) I am, and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.

Daniel 7: 13 I saw in the night visions and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.

LXX and behold upon (Theodotion 'with') the clouds of heaven came one like a son of man.

This Son of man of Daniel's vision is interpreted by some to mean Israel; by others to mean the Messiah. Both verses in Mark depend on Daniel 7:13. Jesus, who used the title 'Son of Man' when referring to Himself, was familiar with the language of this prophecy and borrowed the phrases to fit his purpose. To what did Jesus' prediction relate? Final judgment and second coming after the catastrophe? If so, the other teachings of Jesus present a difficulty, for example, that the Kingdom of God is within, and that it comes without observation, and that it develops. It would then of necessity refer to some one other than Jesus as Messiah, and the sayings be a compilation of some of what Jesus said with a current apocalypse when the Gospels were written.

We may say that Jesus would describe the event not as the apocalypticists of His day, for He radically differed from their viewpoint that it was all evil in the present age, and would be all good in the future. His message is one of hope and courage for this present life. The Kingdom of God was within men, now, and not only in prospect. The spread of the Gospel would follow the fall of Jerusalem and the Temple. The coming of the Son of Man means the coming of the Kingdom of His truth into the great world which lay outside of its narrow circle. He likens the great political disturbances which He foresees to the warring of the elements as figuratively set forth in Daniel. He likens the coincident victory of

His own truth to the coming of the Son of Man in power and glory. The moral grandeur of the events is fittingly described in these impressive terms. Having pictured, in the language of the prophet, the collapse of the old order in the destruction of the Temple, Jesus pictures the coming of the new in similarly striking terms. And Jesus thus seeing and predicting, saw with the prophet's eye and ^{spoke} with the prophet's voice. His prediction was fulfilled. It all came to pass in that generation. This makes the coming of the Son of Man and the founding of the Kingdom of God one great moral consummation, the victory of truth. This view contradicts that of His personal coming, and it is explained by saying that the disciples misunderstood and misinterpreted His sayings.

The term 'Son of Man' was not considered Messianic until Christian times. In the Synoptics it is found thirty times in Matthew, fourteen in Mark, and twenty-five times in Luke, or thirty-five times altogether when duplicates are omitted. Jesus only uses it, the writers themselves never use it. The Gospel writers and others may have seen in the expression in Daniel a Messianic title, but the Aramaic form never developed into such title, but its Greek equivalent did later. The people did not recognize it as a Messianic title when Jesus used it, although He did not openly use it as a Messianic title. In some instances of its use it means 'man', e.g. 'man is lord of the Sabbath', or man, typically or ideal man, as direct reference to Himself. In some references the idea of kingship and dominion lift the word to a special self-designation not specially relating to His humanity, but also not eschatologically, but relating to the victory of His truth in the world. It means more than just 'man', and Jesus did not select the one in the vision of Daniel to self-designate the Messiah. Jesus found the title in other places in the Old Testament, and used it to describe His humanity, as in Ezekiel, as well as His divine nature and mission in bringing in the Kingdom of God, as in Daniel.

Thus Jesus is not bound in His use of the Old Testament term; He works with a free hand. He puts new content into the Old Testament form.

Like the man in the vision of Daniel, so He comes as the bearer of the Kingdom of God. While emphasis has been made on the present aspect of the coming of the Son of Man in the victory of His truth in human hearts, we should not exclude the climactic glorious consummation of the Age which beyond a doubt Jesus had in mind, although as has been said, His conception differed from that of the Jewish apocalyptists. "This time of fear and unrest will culminate in the vision of the Son of Man foreshadowed by Daniel (7:13 LXX). The Lord had from the beginning of His ministry assumed the title of the Son of Man, and now at length He identifies Himself with the object of Daniel's vision; in Him the Kingdom of regenerate humanity will find its Head, and His manifestation in that capacity is to be the crowning revelation of the future."(a)

Jesus settled two things by his answer to the high priest:(1) that the coming is not a single event, any more than the sitting on the right hand of Power, and (2) that it was a thing which was to begin with the very time of our Lord's departure from the world. Moreover, the two things, are connected; He assumes power in heaven and exercises it on earth. The people were to see with their own eyes the advancing kingdom of the Son of Man in the world. The emphasis, then, was not what was to take place at the end of the world, but to what was to take place continually in the world from that time forward. It was to become immediately the scene of the Messianic Kingdom, in which the Son of Man was to rule its affairs from His throne in heaven.

In addition to asserting His Messiahship, the words were a warning that His position and that of His judges would be reversed. It was also a final but ineffectual call to repentance and faith. Holtzmann says that the 'I am' which pronounces the great fact of the evangelical history that Jesus is the Messiah for whom all were waiting, reverberates in the whole New Testament.

(a) Swete, H.B., p.312.

Mark 13:19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created, until now, and never shall be.
(cf. Matt.24:21: Luke 21:23).

Daniel 12:1 and there shall be a time of trouble, such as never was since there was a nation even to that same time.

LXX that day of tribulation, such as had not been from which time they had been(a nation)until that day.

Theodotion,LXX and there will be a time of tribulation, tribulation such as has not been from the time they have become a nation in the earth until that time.

The words are a free quotation of Daniel 12:1; 'for those days will be tribulation' instead of 'a time of tribulation'. Wetstein translates the expression 'one prolonged calamity.' Streeter says: "Mark's phrase ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις is stylistically intolerable in Greek. It is one of Burton's fifteen Minor Agreements of Matthew, Mark, and Luke, which appreciably affect the sense."(a) Luke adds some remarkable words, based partly on Zech.12:3 anticipating the Pauline view of the relation between the fall of Israel and the conversion of the Gentile world,(Rom.11:25ff.).

Quotations from the Minor Prophets

Mark 4:29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

Joel 3:13 Put ye in the sickle, for the harvest is ripe.

LXX Send out the sickles, because the harvest has come, or is ready(for the reaper).

This is part of the parable of the growing grain, growing of itself after the sower had done his part; growing first the blade, then the ear, then the full corn in the ear. Then Jesus cited the verse in Joel's prophecy. Jesus taught that the functions of the sower end with the sowing, those of the reaper begin with the harvest, all that lies between is left to the mysterious laws of growth cooperating with the soil, and

the sunshine, and the rain. Christ came to sow, and will come to reap, the rest belongs to the invisible working of His Spirit in the church and in the soul. Jesus used this method to avoid harsh contradictions of the hopes cherished by his countrymen, and at the same time to insinuate into their minds His own spiritual views. Jesus might have had two things in mind, namely, a growth and a sudden harvest, and He gave expression to them on different occasions.

Mark 13:12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. (cf. Matt.10:21; Luke 12:53)

Micah 7:6 For the son dishonoureth the father, and daughter riseth up against her mother, the daughter in law against her mother in law: a man's enemies are the men of his own house.

LXX therefore son dishonoureth his father, daughter riseth up against her mother, daughter in law(or bride) against her mother in law: all enemies of a man are they in his own house.

The LXX was basic for these Gospel passages. Micah described the evils which were rapidly destroying the nation. Commercial greed and selfishness prevailed. Families were broken up; strife raged among members of households. Jesus borrowed this quotation to describe how the preaching of His Gospel would cause divisions and warfare, also the arrest and ill-treatment of His disciples and the hatred incurred against them. The thought of a traitor within the group of disciples also grieved Him. He predicted the same shall befall His followers as would befall Him; the civil rulers would be content with nothing less than death for Him and for them, θανατώσουσι 'they will be the cause of death'. ἐπανάστησονται is used properly of insurgents (Dan.11:2,14), but in the LXX of revolt against any constituted authority.

Social strife is common in apocalyptic literature, describing the last days. For example, 4 Esdras 5:9 'Friends shall attack one another suddenly'; 6:24 'Friends shall war against friends as enemies'; Jubilees 23:19, Apoc.Bar.70:3 'In the generation in which the son of David comes

the young will put the old to shame, and the old will stand before the young, the daughter will rise up against her mother, and the bride against her mother in law; the enemies of a man will be they of his own house.'

In both the Old and the New Testament to be faithful in religion often involves estrangement of one's relatives and dearest friends. It marks the growing evil of the world and calls for Judgment, according to Micah. On the other hand, Malachi (3:1;4:5,6) gives the opposite picture of a better age when families will be knit together. For the present age Jesus suggests they must expect to be the objects of general hatred, whether Jews or Gentiles, who bear His name, but let them be encouraged that they shall not be destroyed by hatred, they will not be exterminated.

Mark 14:27 All ye shall be offended; for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. (cf. Matt. 26 :31)

Zech.13:7 smite the shepherd, and the sheep shall be scattered.

LXX smite ye the shepherds, and draw out the sheep.

Mark differs from Matthew only in not having τῆς ποιμνῆς 'of the fold.' πατάξω is used 'I will smite' for the Hebrew 'smite thou the shepherd.' Granted the leading idea is the scattering of the sheep, if we ask how it is brought about, the Hebrew text answers by the smiting of the shepherd, and Matthew and Mark add the idea of the agent 'I will smite.' While then the prophecy gives the means to be used, the Gospels point us also to the hand of the Lord in the application of it. In other words, the smiting of Jesus was the doing of the Lord, the smiting entered into and formed part of the scene in man's redemption and hence may be said of him. Dr. Davidson says: "The imperative ἵπ rendered πατάξατε in LXX is changed into the future, and because Jehovah commands." In the LXX the plural form πατάξατε τοὺς ποιμένας καὶ ἐσπάσατε τὰ πρόβατα 'smite ye the shepherds and draw out the sheep' which could not have been quoted, not

only because it does not give the true meaning of the Hebrew, but as, by reading $\mu\omicron\mu\epsilon\acute{\nu}\alpha\varsigma$ for $\eta\zeta\chi$ it could not be applicable to Christ alone.

Mark gives the simplest form of the citation, differing from the Hebrew only in the tense form, future, instead of imperative mood. It may be that Jesus made this change Himself in order to render into plain language the poetical expression of the prophet, and refer immediately to God what the latter assigns to the avenging sword.

MacFarland is opposed to interpreting this passage as Messianic. He says: "To make this prophecy direct and literal in its application to Christ is impossible, to make it typical is to distort its original significance by splitting the verse in halves; to represent Jesus as thus using it, is to reflect severely on his judgment in the choice of an Old Testament prediction." (a) Jesus' use of prophecy in this instance is that of mere accommodation to Old Testament language, purely linguistic, without any possible predictive application, says MacFarland. It suggested itself to Jesus simply that in both cases the scattering of the followers is the result of the smiting of the leader. His own followers are to be scattered, and it is both natural and apt, for Jesus to express it in the language of the Old Testament. It is a foolish and unfaithful shepherd of whom the prophet speaks. The flock is scattered as a result of their own sin. God is weary of such shepherds. (Zech. 11:7,8) All this precludes anything like an application of the prophet's words directly or typically to Christ.

How well Jesus knew the first effects of His sufferings on His disciples. So He confirmed His prophecy by the quotation. The dispersion of the flock would be the terrible fulfilment of His words, but as Luke records (12:32) it was the Master's cheery word which sustained them: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." He was to them their Good Shepherd.

(a) MacFarland, p. 60.

Mark 9:12 Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of Man that he should suffer many things and be set at nought? (cf. Matt. 17:11)

Mal. 3:23, 24 (4:4, 5, LXX) Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.

LXX And, behold, I will send you Elijah the prophet before the great and notable day of the Lord come, who will restore the heart of the father to the son and the heart of a man to his neighbour.

Sir. 48:10 He will turn the heart of the father unto the son, and to restore the tribes of Jacob.

Mark has the form ἀποκαθιστάνει (present) for ἀποκαταστήσει (future) of Matthew. Mark converts the prophecy into a proposition which may not have been realized, as a proposition it is correct to say that Elijah's coming and word precede those of the Messiah. πάντα (Matthew and Mark) extends the scope of the prophecy including in it the ultimate purpose of the Messianic Kingdom. The work of the Forerunner was restoring a new order out of which will come eventually a restoration of all things, ἀποκατάστασις πάντων. Mark gives the Christian answer, the main point of which is clear, Elijah had come as foretold in Mal. 4:5 but had been rejected as the Scriptures said. This was an important question for the early church, for the Jews' excuse for not accepting the Messiahship of Jesus was that Elijah had not come as far as they knew. Jesus had explained the meaning of Malachi's words but as Jesus declared a real fulfilment but not a literal fulfilment, the Jews still kept looking for Elijah. As MacFarland says: "It is another denial of the prevailing expectation of literal fulfilment. The Jews of Jesus' day, holding the Old Testament Scriptures to be literally and verbally inspired, and looking for a literal and detailed fulfilment, expected to see the real Elijah as the precursor of Messiah." (a) The clue to the whole problem about Elijah and John is a proper understanding of 1 Kgs. 19:2, 10; the new Jezebel, however, who was Herod's queen, having been (a) MacFarland, p. 66, 67.

more successful than the old.

There is true unity underlying this reference between the work of John the Baptist and that of Jesus. Jesus tells how this coming of Elijah will turn the hearts of the fathers to the children, and of the children to the fathers. His coming, too, is put in connection with an injunction to remember the law of Moses, that is, it signifies an enforcement of Divine law. This was John's work; this, too, was the work of our Lord, a restoration, bringing things back or up to a standard which would truly represent the functioning of the Divine law.

Quotations from the Psalms.

Mark 15:34 Eloi, Eloi, lama sabachthani? which is being interpreted, My God, my God, why hast thou forsaken me? (cf. Matt. 27:46).

Ps. 22:1 My God, my God, why hast thou forsaken me?

LXX O God, my God, attend to me, why hast thou forsaken me?

The LXX was not followed verbally by the Gospel writer. It is the words of an Aramaic version (Targum) that Jesus here uses. They are nearly identical with the rendering in the existing Targum on the Psalms (Seventh Century, A.D.) It is probable that in the time of the Gospel history oral quotations from the Old Testament by Palestinian Jews were generally made from an Aramaic version, nothing else would have been natural, since Aramaic was the spoken language. Hebrew was little known, and Greek was a foreign language, though there was a general acquisition of it among the Jews. But in the New Testament, as it now stands except in Matthew, the quotations are commonly from the LXX, for Greek was the common language of intercourse of the Jews, as of the other peoples of the Roman Empire.

In exhibiting this exclamation in Greek characters, Mark varies from Matthew; Mark has ἐλωι, Matthew has ἑλωι; the Hebrew is אֱלֹהִים, which is אֱלֹהִים with the first person suffix. Other personal suffixes add the letter ך so by

that addition we have 'יְהוָה or 'עָלַי as Mark found it in Psalm 18:29. So Mark varies from the Hebrew and from Matthew on that word. Mark also has ὁ Θεός μου for Matthew's Θεέ μου ; Mark nearly coincides with the LXX; the meaning is the same in both. Mark has εἰς τί 'for what' for Matthew's ἵνα τί 'to what end', also LXX.

To the objection that this was the Gospel writer's quotation and not the words of Jesus Himself, the answer is that there is nothing to show that Jesus did not use the words first; and then the Gospel writers in due time had a Psalm to which they could frequently refer in showing the relation of the Old Testament passages to the life and sayings of Jesus. Moreover, this is not the sort of quotation to put in the mouth of Jesus, a note of helplessness and despair which was likely to elicit a taunt. To the objection that Jesus could not have remembered Old Testament language in such an hour, the answer is that the Old Testament language was spontaneously on his lips; and who is so bold as to assert what Christ could not have said under the circumstances? These words of Jesus were a human and natural cry of suffering, indeed, not only physical, but mental and spiritual, as he sensed the agony of rejection by those whom he loved and would have saved. He had not lost hope, God was His God. His language from the Old Testament is perfectly natural, a cry to His Heavenly Father. As He viewed the unrighteousness of the world in sin and slavery, He was like a great reformer whose cry was 'How long, O Lord, how long?' It was, then, a prayer to God for His presence in an hour of need. Furthermore, this Psalm is not one of despair but of victory; confidence of the sufferer in the love and protection of God of all holiness. "It is an appeal to God and a confession that no help is looked for from any but Him alone. Faith was not faint nor wavering but loud in affirmation. He predicted His own death, so He was not surprised with its approach. His Messianic self-certainty did not waver. He felt that in giving His life freely God was realizing His purpose to bring salvation to many." (a)

(a) Menzies, A p. 280, 281.

Mark 14:34 My soul is exceeding sorrowful even unto death.
(cf. Matt.26:38)

Ps. 42:6 My soul is cast down within me. Why art thou cast down,
O my soul?

LXX Why art thou very sorrowful, O my soul?

The words of the Gospel were uttered in Aramaic, but the Greek form is after the LXX.

Jesus' words recall some words of the Psalmist, but Jesus' sorrow was greater, even unto death, (Jonah 4:9), that is, a sorrow that well-nigh kills because it carried the weight of human sin and woe. (Ecclus.51:6; Ps.89:3). $\psi\upsilon\chi\acute{\eta}$ seems to be uniquely used here as the seat of the emotions, elsewhere it is used in the sense of individual life.

Klostermann considers this sorrow so great that one could wish to die rather than endure it. (Judges 16:16; 1 Kgs.19:4) His ordeal as he comes to face it is both troubling and amazing. His rejection by men, their fierce hatred of Him, His isolation of spirit, even among His own, all these things coming to the Son of Man, the lover of His kind, whose whole life was wrought by love into the fibre and tissue of the common life of man, and was individual in no sense, amazed Him utterly. It was part of his loneliness: He must pray alone in the Garden; He must go the way of sorrow alone.

Mark 14:18 Verily I say unto you, one of you shall betray me, even he that eateth with me.

Ps.41:10 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, Hath lifted up his heel against me.

LXX For the man of my peace, on whom I hoped, the one eating my bread, exalted his heel against me.

The clause 'He that eateth with me' is a reminiscence of the clause in the Psalm 'the one eating my bread.' Jesus made this terrible disclosure to His disciples on that last evening with them before His

arrest. As far as Mark's account goes there is no indication that Judas was pointed out definitely as the betrayer. Luke used a different expression, which some scholars think may be nearer what Jesus said: 'Behold the hand of him that betrayeth me is with me on the table (Luke 22:21)'. Whatever the exact wording may have been, the fact remains that Jesus made a disclosure which had a lasting effect on that group of disciples, and it is perfectly natural to have a reminiscence of it in Mark's Gospel, the earliest record of the historical data, and largely made up of what Peter remembered about our Lord.

We have in this verse also how Jesus used the word 'verily' or ἀμὲν or ܐܡܝܢ. The word was used to confirm the word of another, or affirm an oath prescribed by another, or subjection of oneself to the declaration of another. With Jesus the Hebrew ܐܡܝܢ which in His time was used only in response to benedictions or oaths, was employed by Him in the Aramaic language as a corroboration of any statement of His prefaced by this word. Other words meaning 'verily' were available but Jesus used ܐܡܝܢ and this was so strange to Matthew and Mark that they left the foreign word untranslated. Clearly an enforcement of what He said by a mere appeal to its truthfulness was not felt to be sufficient by Jesus. Jesus did not treat the word as an oath, for He taught against oath taking as displeasing to God (Matt. 5:27). Jesus used the word to give the hearer clearly to understand that Jesus confirms His own statement in the same way as if it were an oath or a blessing. Thus did He fulfil His own injunction to make the simple 'yea, yea,' take the place of an oath. (a)

Mark 12:36 David himself said in the Holy Spirit,
The Lord said unto my Lord
Sit thou on my right hand
Till I make thine enemies the footstool of thy feet.
(cf. Matt. 22:44; Luke 20:42, 43).

Ps. 110:1 The Lord saith unto my Lord, Sit thou at my right hand,
Until I make thine enemies thy footstool.

(a) Dalman: "Words of Jesus" p. 226-229.

LXX The Lord said unto my Lord,
 Sit thou at my right hand,
 (Ps.109:1) Until I make thine enemies thy footstool (or the footstool
 of thy feet)

All three Gospels agree substantially with the LXX. Mark differs from Matthew and Luke and LXX in having κάθισόν for κάθου. Mark with ὑποκάτω τῶν ποδῶν σου disagrees with the rendering of the LXX in the expression ὑποπόδιον τῶν ποδῶν σου ; Luke has the same as LXX. Souter, however, prefers the other rendering in Mark ὑποπόδιον τῶν ποδῶν σου as given in Elzivir, which makes Mark conformable to the LXX. The difference of the two expressions is explained (1) as a free rendering of the Greek or the Aramaic version identical with the Hebrew; (2) or it is after some version which read the Hebrew 'under' instead of 'footstool'; (3) or it is a blending of Ps.110:1 with 8:7 'Thou hast put all things under his feet.'

The Psalm is an address to a king whose capitol was Jerusalem, announcing his coming victories over enemies, and his establishment in the dignity of priest. It is a present monarch to whom the psalmist speaks, David is the author, and efforts have been made to fit it into David's life. But if David is the author it is evident that it cannot be descriptive of David's career, for the author distinguishes himself from his hero, whom he calls 'my Lord'. Opinion points against its being written in David's time, for there was no priest on the throne then, as there was in the Maccabean times. Till his enemies are conquered, the king is to sit at Yahve's right hand to be, for the time, co-regent with Him. This is a representation similar to that of Psalm 2, where a king of Judah is declared to be the son of Yahve. The king as the head of the chosen nation, was the representative of its relation to God. This Psalm was regarded as Messianic by Jewish expositors, and this is the view of the New Testament where in the Gospels and Acts it is ascribed

to David, the individual not a vague name for the book of Psalms.

In the Gospels Jesus after having answered certain questions of the Pharisees and Sadducees turns on them with this citation, and asks how in this passage (assumed to be Messianic) David can call his own son (which they call the Messiah to be) Lord. This they could not answer from their point of view, and were silenced; a son could not be greater than his father, the founder of the family greatness. Jesus meant thereby to suggest to them that the Messiah as head of the spiritual Kingdom of God was greater than all His predecessors, whatever the places they held in the history of old Israel. Thus, by one stroke He overthrew the current theory of the Messiah, and substituted a purer conception. "The Christ", said the Jews, "David's son must be like David, only less." "The Christ," said Jesus, "David's Lord, is greater than ^{but} David, not in the sphere of political life and outward glory." Thus the motive of Jesus was partly to indicate the inability of the scribes to interpret the spiritual truths of the Old Testament, and partly concerned with the teaching itself. The sonship from God was the important trait of the Messiah, not correspondence with the literalized prophetic announcement. While the letter killeth, the spirit giveth life.

The term 'Son of God' was vague to the scribes. Wendt says: "According to the Jewish idea the Messianic King was also son of God; according to Jesus' idea, the Son of God, as such, was the Messianic King." Descent from David was the important consideration of the Scribes; Divine relationship was an open question. The spiritual character of the Messiah was all important to Christ. He did not affirm nor deny His physical descent from David, this question had no importance at all. But in raising the point He discloses the error of scribes to use the Scriptures literally. Spiritual affinity was altogether the rule of Christ, as evidenced by the rebuke here and by His own use of Scripture.

Boussett and others find it difficult to think that this argument

with the scribes goes back to the Lord Himself. He supposes that we do not have the ipsissima verba of Jesus, but the theology of the earliest community. So also J.Weiss, Branscomb, and others. A.E.J.Rawlinson answers by saying: "But Jesus does not deny that He is the Son of David. Elsewhere in Scripture He is called Son of David. What is true is that our Lord could not consent to be regarded as Son of David in the popular sense. He was indeed son of David but He was only son of David with a difference. It must be remembered that Jesus at this time was addressing temple audiences, and He is aiming to correct false ideas of Messiahship which people held. Jesus actually thought thus and used the quotation." Elsewhere in the New Testament the Psalm 110 is prominent (Acts 2:34; Heb.10:12,13; 6:20; 7:17,21). The very prominence and earliness of such applications of the Psalm in primitive Christian thought may not improbably have been due to the remembered fact that Jesus Himself had once quoted it and endorsed the interpretation of it in a Messianic sense.

The ὑποκἀτω τῶν ποδῶν looks back to the scene in Joshua 10:24; as cited by our Lord the words suggest the ignominious defeat of His enemies which had just been witnessed, and the final collapse of all opposition to His work.(1 Cor.15:24ff.)

The expression ἐν τῷ Πνεύματι τῷ Ἁγίῳ in the Holy Spirit' denotes inspiration, i.e. David said this with the authority of an inspired man.

Mark 12:10,11 Have ye not read even this scripture:
The stone which the builders rejected,
The same was made the head of the corner.
This was from the Lord,
And it is marvellous in our eyes.(cf.Matt.21:42; Luke20:17).

Psalm 118:22,23 The stone which the builders rejected
Is become the head of the corner.
This is the Lord's doing;(or,This is from the Lord)
It is marvellous in our eyes. (Hebrew)

LXX The stone which the builders rejected
(Ps.117:22) The same is become the head of the corner.
This was from the Lord
And it is marvellous in our eyes.

Mark which corresponds with Matthew follows the LXX text. The LXX differs from the Hebrew original. Literally the LXX reads: 'as for the stone, which the builders despised, this is begun to be for the head of the corner; beside the Lord was this(thing), (i.e. by the Lord was this performed) and is wonderful in our eyes.' The original Hebrew reads: 'The stone have the builders refused; it is begun to be for the head of the corner; from (with) Jehovah was this(thing); it is wonderful in our eyes.' The former is seen to be more connected, the latter more sententious, and a beautiful antithesis is displayed between the two clauses of verse 22 (Although the builders have refused the stone, yet it is become the corner's head.'

In the Psalm, post-exilic, it is Israel which, rejected by the nations, is chosen by God to be His people, the bearer of His word, the cornerstone of the temple of truth. The new Israel was sorely beset by enemies, but the Psalmist clings with prophetic exaltation to the national consciousness of God's special protection and the nation's high vocation. Though applied specifically to Israel in the Psalm, the passage contains also wider truth that God chooses His people where He will without regard to men's judgment of them; and in the Gospels Jesus turns it against Israel. His declaration in the preceding parable, that the vineyard was to be given to other husbandmen, was understood by the scribes to mean that they were to be rejected as unworthy, and He adds this quotation that there may be no doubt of His meaning. In Matthew He expresses the rejection, not only of the scribes, as hypocritical formalists, but also of the whole nation (verse 43); He announces, in fact, the opening of the Kingdom of God to the Gentiles. He adds also a word which involves a Messianic application of the passage: 'He that falls on this stone shall be broken to pieces,' etc. (Matt. 21:44; Luke 20:18).

The question raised by some scholars is, Did Jesus use this quotation Messianically as referring to Himself or as merely expressing the

Messianic principle? It depends on our view of Him. Jesus we may say got His ideas of the Messiah partly from the Old Testament interpreted rationally. His contemporaries took the literalistic and irrational view of the Old Testament. Hence Jesus far transcended the Jewish conception of the Messiah by His spiritual outlook obtained from rightly dividing the Old Testament, and He saw the principle there which applied to Himself rather than a direct reference to Himself. In other words, Jesus did not look upon that Scripture as having been written to be fulfilled in Himself alone. It had other applications; the principle, however, was there which would apply to Him. Applying the principle to Himself, He reached this conclusion: If the earthly leaders rejected Him and set Him aside, by God's appointment He would become the foundation stone of a new building of the Kingdom of God. The language of this Psalm was familiar to the hearers as Messianic, and the figure of speech recalled to mind Isaiah 28:14-18.

MacFarland seems to contradict his view when he states that the use of this passage by Jesus by no means indicates that He used it as the Rabbis would, as the statement of any prediction regarding Himself. But it is just that prediction of the doom of Judaism and the establishment of the new Kingdom upon the foundation stone, Himself, by God's appointment, that the quotation was cited. St. Paul used the same Old Testament term in reference to Jesus in Ephesians 2:20.

While we see that in New Testament times the church saw in this verse the fulfilment in the spiritual triumph and exaltation of the Messiah who had been rejected by the priests, we may also see as equally possible the Messianic application of the Psalmist's words going back, as the Gospels suggest, to our Lord Himself. This is the commonly accepted view. For example, Swete says: Jesus "As the true representative of Israel's witness to God is the Stone, which is designed to be 'head of the corner,' the builders who cast the Elect Stone aside are the present leaders of Israel."(a)

(a) Swete, H.B. p.271,272.

Allusions to the Pentateuch.

Mark 7:20-23 That which proceedeth out of the man, that defileth the man. For from within, out of the heart of man evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railings, pride, foolishness, all these evil things proceed from within, and defile the man.(cf.Matt.15:18-20).

Gen.6:5 And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
(Other references: Gen.8:21; Job 14:4; 15:14; Ps.51:5; 56:5; Jer.17:9).

This summary statement in Genesis may be taken as an illustration of human life before Jehovah intervened. The brood of evils from the earliest transgression against Jehovah to the time at which Jehovah made this assertion had grown into a multitude and was well-nigh universal in humanity. Nor did the purge of humanity change the condition for the future. Old Testament history from Noah's time contains names made infamous by deeds of shame and cruelty. Even among Jehovah's own patriarchs and prophets and priests were to be found sins of the mind and body. So that Jeremiah records Jehovah's appraisal of man,(17:9,10) "The heart is deceitful above all things, and it is desperately sick, who can know it? I the Lord, search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings."

Jesus and His disciples were being questioned by the Pharisees because some of the disciples ate with unwashed hands, that is, they had not observed strictly the ceremonial rite of cleansing before eating, and so were defiled according to the tradition. The teaching of Jesus on this point is (that) not that material food, nor any external circumstance of its reception into the body causes defilement, real defilement in God's sight. It is that which proceeds from man's heart, conceptions of the spirit of man which have moral import for good or evil. By this interpretation Jesus did not mean to abrogate the Jewish laws concerning clean and unclean meats, He took those regulations for granted as all good Jews

did. They have their place in the life of man in general, and particularly in the life of the Jew. It was not a question in this case of what they were eating, but the fact that they were not observing a man-made rule about the ablution of the hands ceremonially considered. Jesus said that did not make the man better by the ceremony, nor worse without it. Jesus meant the true defilement is from within, and it is from man's wicked heart that the whole gamut of vice proceeds. Spiritual defilement is the only kind of defilement. "The principle that spiritual and spiritual go together, and that the material cannot penetrate the spiritual which is impervious to it, is needed in the interpretation of Christianity as well as the reform of Judaism."(a)

There is some opinion in favour of the Gospel writer's adding the list of sins, (Mark 7:21-23), since they are so similar to Pauline catalogues of vices in Galatians (5:10-21) and Romans (1:29-31). Singularly missing from the list are the sins of superstition, hypocrisy, and narrowness so prevalent among the Jews.

Jesus took a position against any law oral or written which was antagonistic to the spirit of the revelation in the Old Testament. In this connection if it must be admitted that Jesus not only at times set the Law in opposition to tradition, but undermined the Law itself wherein the ceremonial seemed to take precedence over the moral requirements, we remark that it was in the interest of a great new principle, illogical as it may seem to come, and the method of setting it forth.

Mark 6:31 Come ye yourselves apart into a desert into a desert place, and rest a while. (cf. Matt. 14:13).

Ex. 3:1 Now Moses was keeping the flock of Jethro his father in law, the priest of Midian; and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.
(cf. 1 Kgs. 19:4)

These Scriptures are brought together not as evidence of quotation from the Old Testament by our Lord, perhaps not even were these men of

(a) Gould: "Gospel of Mark", p.132-133.

ancient times in Jesus' mind when He said to His disciples 'Come ye apart into a desert place, and rest a while.' But there are points of comparison, marking the crises in the lives of each. In the case of Moses, time for reflection in the wilderness was a boon. He had fled from Egypt and taken refuge in the land of Midian where for forty years he lived and laboured until God called Him to a yet greater task than before. The crisis in his life was God's communion with Moses at the Burning Bush, as he rested in the wilderness with his flock.

In the case of Elijah, there was also time for reflection and communion with God. The terrific conflict between the Baal worship and the true worship of Jehovah had been waged. The test resulted in public acclamation that 'Jehovah He is God.' But at the end of that achievement, Elijah fled 'to the wilderness and came and sat down under a juniper tree' and requested permission to die. But the Lord appeared to Elijah, strengthened him, and in a subsequent journey reached after a space of 'forty days and for ty nights' unto Horeb the mount of God.' The result of that experience with God on the mount convinced Elijah that a great and important part of his life work yet remained, not least of his efforts was the finding and anointing of his successor.

In the case of our Lord, according to Mark's account (cf. Matt. 14:13), the disciples had recently learned of the fate of John the Baptist, and they brought word of what happened to Jesus. The effect of their preaching and healing had stirred up Herod Antipas of Galilee and Perea to say 'John the Baptist, is risen from the dead, and therefore do these powers work in him.' It was time for further reflection and planning, for of late they had not had time 'so much as to eat'. Could it be that Jesus regarded the fate of John as a presage of His own? (Matt. 17:12). Then the rest will benefit Him, as well as His disciples. Mark's word ἀναπαύοιτο indicates that that the apostles need rest, even for a halt to take breath. The aorist form gives the idea of momentary rest.

Mark 8:17 Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? (cf. Matt.16:8,9).

Ex. 7:13 And Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had spoken.

There is good reason for relating these two verses. Jesus was reproving His disciples for dullness about understanding His meaning about 'leaven of the Pharisees, and the leaven of Herod'. The one meant ostentatious and hypocritical formalism in religion, the other meant irreligious and unscrupulous acts of oppression and cruelty against God's people.

When Jesus mentioned 'hardness of heart' he may have remembered the hardships of ancient Israel serving as slaves in Egypt under a hard-hearted Pharaoh 'who knew not Joseph'. He may have reviewed that whole series of events from Moses in Midian to Moses in mid-stream leading Israel through 'on dry ground'. But meanwhile, comes the episode of the plagues, because 'Pharaoh's heart was hardened.' The last plague, the slaying of the first-born of Egypt was the extreme penalty for persistent hardness of heart, but by it also ^{was} the Passover for the families of Israel.

Just such irreligious and unscrupulous acts of oppression and cruelty the Herods perpetrated, the slaying of the male children in the time of the childhood of Jesus, and the beheading of John the Baptist not long before, and many family feuds which resulted in the death of many. Foreshadowed was the Christ who was to become our Passover, yet not without the evil devices of hard-hearted men, perchance one of his own group was failing; a warning in good time: 'have ye your heart hardened?'

The Greek is *πεπρωμένον ἔχετε τὴν καρδίαν ὑμῶν* 'have you your understanding dulled?' The expression does not denote, as with us, the callousness of their feelings, but the unsusceptibility of their minds. They were hardened by previous conceptions against His new truth. Jesus implied that His disciples were yet blind to the inferences of His power to satisfy spiritual need, of which the giving of material food to the multitude was a sign.

Mark 14:14 Where is my guestchamber, where I shall eat the passover with my disciples? (cf. Matt. 26:18; Luke 22:11)

Ex. 12:11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover.
(cf. Deut. 16:2; Joshua 5:11; 2 Chron. 30:15; 35:1, 11; 1 Cor. 5:7)

The fourteenth day of the first month of the Jewish year is the most important memorial day in Judaism. By Divine command the day of their deliverance from Egypt was to be perpetually celebrated on the same day annually in all families of Israel. The references to the Passover are numerous in Bible literature and history, a few are cited above, showing that in different places at different times the people were recalled to a loyal obedience to the ordinance of the Passover festival.

Jesus observed these seasons of Passover regularly at Jerusalem. Just before His Passion He would arrange for one last gathering of His disciples where He would 'eat the Passover' with them. While He remembered the associations connected with the first Passover, and was familiar with the festival in the life of His people, He was now to become the Passover Lamb 'slain from the foundation of the world.' He had taught His disciples on several occasions previously that He must go to Jerusalem and there suffer many things of the scribes and Pharisees, and be slain, and the third day rise again. These predictions were incomprehensible to His disciples at the time, but afterwards they understood and incorporated their knowledge of Jesus with their experiences into their writings, history, epistle, and gospel. What better proof of relationship of the old with the new, than this gathering in Jerusalem in the upper room for the Passover, with their Passover Lamb in the midst.

Mark 2:27 The Sabbath was made for man, and not man for the Sabbath.
(cf. Matt. 12:8; Luke 6:5).

Ex. 23:12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. (cf. Ex. 20:8-10; Deut. 5:14).

As with the Passover, so with the Sabbath, Jesus was fully in sympathy with the institution and observed the Sabbath. How frequently we find in the Gospels the statement 'As his custom was he went into the synagogue on the Sabbath day'. The purpose of worship was never lost sight of, and was utilized by our Lord wherever He was during His earthly life. His love and reverence for the Sabbath had its beginning in Nazareth where he early came to realize that he 'must be in His Father's house.' We may conclude that long before that memorable occasion in Nazareth when He explained the prophetic passage (Isa. 61:1) he had taken part in some way in the service of worship. It became a part of Him to present Himself regularly at the house of God and enter into the spirit of worship and perform some part. But in His public ministry the Sabbath was also a time for service which He alone could give. In His compassion and love for suffering mankind, He took occasion to heal on the Sabbath day, much to the displeasure of His Jewish contemporaries, who were concerned to keep the letter of the Law in matters of Sabbath observance. And not only so, but they had accumulated a heavy burden of traditional laws and intricate interpretations of their laws which made it impossible for the individual to observe all of them, nor to enjoy his performance of religious rites. Jesus would free his fellowmen of such unreasonable exactness for literal observance, and yet retain the spirit of the institution. Jesus' principle ever was that ^{that} which was necessary to do on the Sabbath might be done, even if it was against the written regulations of the Old Testament. His view was that some things specified for the regulation of life in ancient times might well be revised for His day and for the future. Deeds of mercy were always to be permitted and sanctioned for the

Sabbath day as on any other. His disciples casually snipped off heads of grain and ate the kernels. It broke the Sabbath law of those very peculiar Pharisees, but Jesus defended His men and showed the foolishness of Jewish traditional law as compared to Old Testament history. The Jews had gone far beyond what was required in the Old Testament, and more than was practiced or could be practiced. It was not Jesus' intention to leave the Sabbath an empty formal institution. He came to put life into it, by His teaching its significance from the beginning, and by His example of how a man may enjoyably and profitably engage his sabbaths. He has left it that way for mankind throughout all Christian centuries to accept His principles and follow His example. He has not placed upon it any compulsion except the compulsion of love; it needs no other.

Mark 9:49,50 For every one shall be salted with fire; salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves and be at peace one with another. (cf. Matt. 5:13; Luke 14:34,35).

Lev.2:13 And every oblation of thy meal offering, shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine oblations thou shalt offer salt.

It has been suggested that at a very early period the sentence (Mark 9:49) was glossed by the words 'for every sacrifice shall be salted with salt.' This is an allusion to Leviticus 2:13, and suggests the sense, 'every disciple must be made into a sacrifice pleasing by the salt of self-discipline.'

Jesus associated the idea of salting the sacrifice, a familiar and regular practice in Old Testament times, with the life and service of His own disciples. On an occasion, recorded by Matthew at the beginning of the Sermon on the Mount (Matt.5:13) Jesus said to His disciples: "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men." "Have salt in yourselves, and be at

peace" means the disciples are to have within themselves, the salt of self-purification and discipline which will preserve them from such self assertive disputes. "Suffering purifies the Christian and makes him an acceptable sacrifice to God, just as salt purified the sacrifices offered under the Old Law of Judaism". (a) The popular opinion of our Lord's time supposed that salt could cease to possess the properties of salt, because in the saline deposits of the Dead sea, owing to the presence of other chemicals besides salt, the appearance of salt might persist after all the salt had actually been dissolved away by rain. Jesus appears to have made use of the metaphor of savourless salt to express the uselessness of a disciple who has lost the true spirit of devotion.

The sacrificial salt was a symbol of the covenant relation with God, לֶחֶם וְסֶלַח (Num.18:19; 2 Chron 13:5) In the case of every disciple of Christ the salt of the covenant is a Divine Fire, (Matt.3:11) $\alphaὐτὸς ὁμᾶς καθαρίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ$ which purifies, preserves, and consummates sacrifice-- the alternative to the Fire which consumes, (Matt.3:12; Heb.12:29).

Mark 11:2 Go your way into the village that is over against you, and straightway as ye enter into it ye shall find a colt tied, whereon no man every yet sat; loose him, and bring him.
(cf. Luke 19:30).

Numbers 19:2 This is the statute of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

LXX and let them bring to you a red heifer without blemish which had not had placed upon it a yoke. (cf. Deut.21:3).

Dittmar associates these passages as giving corresponding characteristics. Probably Jesus was specific about the kind of animal to choose for the ride in triumph into Jerusalem, because of the care with which animals were chosen for every other purpose in Old Testament times. They were

(a) Rawlinson, A.E.J., "Gospel of Mark", p. 131.

very careful about the kind of beast and bird to be used for food, and the quality of the same. They were instructed as to the lamb to use for the Passover sacrifice. It is perfectly natural for Jesus to be telling His disciples the kind of colt he desires.

Mark 14:6,7 Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whatsoever ye will ye can do them good; but me ye have not always. (cf. Matt. 26:11).

Deut. 15:11 For the poor shall never cease out of the land: Therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

Both the disciples and Jesus were familiar with this Old Testament provision whereby the poor might be cared for. The objection raised no doubt was a reminiscence of it. But Jesus interpreted this act of appreciation and affection as commendable and symbolic. "It is well to think of the poor, but not well to let the thought of them spread over the whole of life and choke the action of other good impulses." (a) Special occasions justify special actions. Another reference to caring for the poor is made in Matt. 25:36-46. One may do the exceptional and costly thing out of love and reverence; and at the same time follow the principle set forth in Matthew.

Mark 13:11 And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. (cf. Matt. 10:19,20; Luke 12:11,12).

Deut. 18:18 I will raise them up a prophet from among their brethren, like unto thee: and I will put my words in his mouth, and he shall speak unto them all that I shall command him.

Ex. 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak. (cf. Num. 23:5; Isa. 50:4; Jer. 1:9).

Here are numerous references of prophets, spokesmen for God, who were assured of Divine aid in the time of need under whatever circumstances

(a) Menzies, A, p.

they might be. Jesus used this language to assure his disciples that when they were suddenly called up for judgment before rulers they should not be terrified and speechless, for the Holy Spirit would speak through them for the glory of God. But it must be observed that both the command to speak and the promise of Divine assistance in doing so are limited to an occasion when effective pre-meditation would be impossible. Wycliffe said: "for ze ben not spekinge (or, the spekeris) but the Holy Gost." The verse should not be used as an argument for verbal inspiration of the writings or speeches of the Apostolic Age: the Holy Spirit, unlike evil spirits, does (does) not destroy or even suspend responsibility or individuality. It is sometimes overlooked that the Holy Spirit was operative in men's lives throughout the Old Testament times. In Isa. 63:10,11 it is said Israel "grieved his holy spirit", "he that put his holy spirit in the midst of them;" in Psalm 51:11 David exclaims "Take not thy holy spirit from me; Psalm 142:10(LXX) 'thy spirit is good'; in the Rabbinical literature the phrase is in common use. Sometimes the Holy Spirit is described as speaking a passage of Scripture, at others He inspires the writers; Moses spoke in the Holy Spirit; the Holy Spirit was placed in the mouth of the prophets. After Malachi the Holy Spirit ceased from Israel. In the later Rabbinical literature the Holy Spirit influences the actions as well as the speech of men; 'all that the righteous do they do in the Holy Spirit.' The possession of the Holy Spirit by all men is prophesied as one of the marks of Israel's golden age, (Job 26:13; 33:4; Ps. 104:30; Isa. 42:1; 61:1; Micah 3:8; Judges 3:10; 6:34; Isa. 11:2; Joel 2:28; Isa. 59:21; Ex. 31:3).

The statement is a theological formulation of a very practical religious attitude, one of confidence that their inadequate efforts would be utilized by God in a way and to a degree which they could not foresee. The responsibility was theirs to hold out to the very end; the results could be left confidently in the hands of a Divine providence. This was

one of the incidents of Jesus' teaching His disciples and all subsequent references to the Holy Spirit in Gospels and Epistles have their origin in what Jesus actually revealed to them or promised them, really a reminiscence of words spoken by Jesus.

Streeter^(a) in his section on the 'Reconstruction of Q' relates these parallel passages of the Gospels. He notes that Mark and Luke are furthest apart; Matthew is almost verbally identical with Mark. In Luke 21:14-15 which is the actual parallel of Mark 13:11 there is a kind of paraphrase, 'Settle it therefore in your own hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.' Streeter suggests that Luke recollecting that he had already copied from Proto-Luke a sentence practically identical with that in Mark 13:11, purposely paraphrased Mark's wording here so as to avoid tautologous repetition. . The only verbal agreement of Matthew and Luke against Mark is 'how or what' but nothing can be inferred from this since $\pi\omega\varsigma$ η is omitted in Mark by a b k Syr. S. Cypr. and η π in Luke by D 1 157 Old Lat. Syr. S and C. It is, however, noticeable that in Matthew and Luke the saying occurs in the same discourse as, though separated by a few verses, 'there is nothing hidden which shall not be revealed' etc. (Matt. 10:26ff; Luke 12:2ff). As there is no obvious connection of thought to suggest bringing the two together, the view that Luke 12:11,12 stood in Q and formed part of the block of Q material 12:2-10 would explain the collocation in both Gospels. The saying will then be one of those which in a slightly different form occurred in both Mark and Q.

Mark 6:50 Be of good cheer, it is I: be not afraid. (cf. Matt. 14:27).

Deut. 31:6 Be strong and of a good courage, fear not, nor be affrighted at them; for the Lord thy God he it is that doth go with thee; he will not fail thee, nor forsake thee. (cf. Isa. 41:13; 'Fear not, for I will help thee;' 43:1,2 'Fear not, for I have redeemed thee,' etc.).

(a) Streeter: "The Four Gospels", p280.

The Master must have had an ever-ready source of supply of such encouraging words as these and many more which could be found in Old Testament Scripture. The event here is the experience of seeing what seemed to them an apparition on the water of the troubled sea of Galilee when they were struggling for their lives in the darkness of night in an open boat. When they cry out for fear, Jesus comforted and assured His disciples with the words 'Be of good cheer, it is I, be not afraid.' He means: it is He, the living One, Deliverer, Saviour. For the church and for the individual members of it, such words as these mean that all is well because Jesus is Lord and all things are made subject to Him.

Allusions to Later Histories.

Mark 13:35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing or in the morning. (cf. Matt. 14:25; Mark 6:48).

Judges 7:19 So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch; and they blew the trumpets, and brake in pieces the pitchers that were in their hands.
(cf. Judges 16:3; Ps. 118 (119):62; Isa. 59:10)

Dividing the night into watches was of ancient origin as we see from references in Exodus and Judges. Jesus used this terminology in exhorting His disciples to be watchful in looking for the fulfilment of eschatological events. They must be like watchmen guarding sacred possessions, or property, or like watchmen on the city walls, looking for any sign of hostile invasion, or like men on the watch-towers of the vineyards. All these are safeguards against sudden emergencies. So Jesus emphasized the possibility of the unexpected coming of the Son of Man whom He obviously identified with Himself.

ἢ ὅψε ἢ μεσονύκτιον, In any one of the four watches of the night; three watches are mentioned in the Old Testament; the fourth watch is mentioned in Matthew and Mark. πρωί corresponds to the φυλακή ἐωθινή

of Ex. 14:24; 1 Sam. 11:11, or *πρωία φυλακή* of Psalm 129(130):6.

If the watches began at what we count as six o'clock in the evening, and the Jews had three watches of four hours each, they would be six to ten, ten to two, and two to six o'clock respectively; or if four watches of three hours each, six to nine, nine to twelve, twelve to three, and three to six respectively. The Roman night-watches were four beginning at nine o'clock, which Mark perhaps adopted for this Gospel account.

Mark 5:34 Daughter, thy faith hath made thee whole;
Go in peace, and be whole of thy plague.

(cf. Luke 7:50; 8:48 (Luke *πορεύου*) εἰς εἰρήνην)

1 Sam. 1:17 Then Eli answered and said, Go in peace (*לֵךְ בְּשָׁלוֹם*) and the God of Israel grant thy petition that thou hast asked of him.

LXX *πορεύου εἰς εἰρήνην* Go in peace. (cf. 2 Sam. 15:9; 2 Kgs. 5:19).

The interest here is in noting that Jesus used the same expression in sending this woman away with His blessing of healing and peace, as had been^{used} in many instances throughout the history of His people. It was used by Eli when Hannah went to his tabernacle at Shiloh on a very important mission. Unsuspecting David used the phrase in blessing his treacherous son Absalom who feigned to go to Hebron to fulfil a vow. Elisha used the same words in sending Naaman the Syrian on his happy return after his healing. Whether Jesus had any of these familiar Old Testament incidents in mind at this time no one will ever know. The association is in the identity of the words in the mouth of Jesus making a link between the Old and the New. Dittmar has pointed out this expression for us in the Hebrew and the Greek.

Mark 6:35-44 Feeding of the Five Thousand.

Mark 8:1-9 Feeding of the Four Thousand.

2 Kings 4:42-44

Elisha, the prophet, said "Give unto the people that they may eat", and the servant took the twenty barley loaves, and the fresh ears of corn

and fed not less than a hundred people, and there were left over parts unused, according to the word of the Lord.

Jesus said to His disciples "They need not depart, Give ye them to eat". And the disciples brought the five barley loaves and the two small fishes, and after Jesus had given thanks, and brake, he distributed to the disciples and they in turn to the assembled multitude, until all were filled, and they took up twelve baskets full of unused parts. And similarly in the feeding of the four thousand, they took up afterwards seven baskets of unused parts.

It is quite evident that we have an incident in the Old Testament which furnished the background for these accounts in the Gospels, all four Evangelists recording the feeding of the Five Thousand. Are we to conclude that the writers of Gospels hunted for accounts of wonder working in the Old Testament and came upon this one in the work of Elisha, and not to be outdone by so early a prophet, they embellished the incident and attached it to the ministry of their hero Jesus? This is the emphasis given by some speculating scholars who fail to see any historical data; only fictitious stories, and no reason for two accounts of similar details. The tendency is to connect these accounts with the early church doctrine of the Eucharist, showing that Jesus is the spiritual, satisfying food, that Jesus meant to teach that fact, and so the feeding of great multitudes with bread and fishes need not be interpreted literally and historically. It might be well to notice that Jesus is not represented here as attempting to outdo Elisha, nor to gain for Himself a great reputation as a wonder-worker. If we are to trust the written Gospel record, and what else can we trust as authentic, then we must see that it was because Jesus had compassion on the multitude and would relieve their immediate physical need of food that both these events occurred. And afterwards if He had had a motive of self-exaltation, He would have accepted their acclamations, but He immediately dismissed the multitudes and sought

solitude for prayer. To consider these passages as early propaganda of the Christian church to strengthen the loyalty of believers in the doctrine of the Eucharist is not only doubting the honesty and integrity of those early Christians, but imposing a meaning into the Gospel narratives which was never intended. It is true that Jesus is the bread of life, but it is also true that He fed the hungry multitudes with common bread and fish, and why cannot Jesus be given credit for applying the spiritual meaning of His acts, rather than that only his followers in the early church had intelligence enough to interpret and read back into the past what Jesus said and did, or what they thought He said and did, or what they wanted said and done by one whom they could worship and follow? The church through the centuries has grown and survived all attacks by its loyalty to Jesus Christ as He is revealed in the lives of those who were His chosen disciples, and whose faith and experiences were faithfully recorded in the New Testament documents. It can be seen how some phrases were added by one or other of the Evangelists who took the liberty with his sources to include his impressions to the already written account, but to relegate these parts from all four Gospels as merely fictitious with little or no ground of fact, is to do injustice to the Gospel writer and to the integrity of the early church who accepted these accounts as historical events.

As to the reason for two such feedings, B.W.Bacon may be right in thinking that the feeding of the Five thousand may be intended to symbolize the giving of the Bread of Life to the Jews, and the feeding of the Four thousand the giving of the Bread to the Gentiles, inasmuch as the first audience was composed of Galileans, and the second of inhabitants of Decapolis predominantly heathen. "The loaves and the fishes fetched by the disciples became the only food, and this by the Lord's blessing became miraculously multiplied."(a)

(a) Branscomb: "The Gospel of Mark", p. 115.

Mark 1:17 Come ye after me, and I will make you to become fishers of men. (cf. Matt. 4:19; Luke 5:10; Matt.13:47).

2 Kgs. 6:19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And he led them to Samaria.

LXX And Elisha said unto them--- come ye after me,

Jer.16:16 Behold, I will send for many fishers, saith the Lord, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

LXX Behold I send the many fishers, saith the Lord, and they shall fish them.

Dittmar relates these passages by reason of the similarity of words and phrases.

One cannot be sure that Jesus had this interesting and dramatic story of Elisha told in 2 Kings 6:1-23 in His mind as He was calling disciples into His ministry. What is noteworthy is that His call δευτε οπισω μου is identical with the Hebrew and LXX equivalent δευτε οπισω μου . In the Old Testament passage the prophet was saying to the forces of the army of Syria who had come to apprehend and take the prophet as a spy, and who were temporarily blinded at their approach to the city: "Come ye after me" δευτε οπισω μου "and I will bring you to the man whom ye seek."

Nor can we be sure Jesus was thinking of Jeremiah's words about gathering the people by the method of fishing, but the language and idea correspond. It may well be that Jesus adopted the prophetic expression in enlisting His disciples for their work of enlisting others, or catching others for the Kingdom of God. Certainly we need not say that because the language is similar therefore Jesus meant that His disciples would be fulfilling Jeremiah's prophetic message. We only note the likeness of the two passages.

Mark 3:23 How can Satan cast out Satan? (cf. Matt. 12:25; Luke 11:17)

1 Chron. 21:1 And Satan stood up against Israel, and caused David to number Israel. (cf. Job 1:6-9; Zech. 3:1, 2. LXX has δ διάβολος) (Job 2:1ff; Sir. 21:27).

Satan is the Hebrew name of the devil, the prince of the demons. The word means the Adversary. The personage does not figure much in Old Testament narrative or discourse. In the New Testament he is represented in accordance with current Jewish ideas, as the ruler of a kingdom of evil, having subjects and emissaries in the shape of demons, corresponding to the angels who act as God's messengers. Jesus showed the fallacy of the scribes' position by showing that He was hostile towards the demons, and their ruler.

It is of significance to note here that Jesus takes cognizance of Satan and deals with that personage as becomes the sovereign Son of Man. He is the stronger who is causing the fall of Satan's power, (Mark 3:27). Jesus was aware of Satan's limited rule in the world as it was taught in the Old Testament Scriptures, and generally accepted by Judaism. He had had His many encounters with Satan in private and public life, and He knew how to overcome the Adversary. His language in his teaching regarding Satan is not difficult to comprehend if we conclude that Jesus accepted the Old Testament conception and met His Jewish adversaries on their own ground.

Allusions to the Prophets.

Mark 3:27 But no man can enter into the house of the strong man and spoil his goods, except he first bind the strong man, and then he will spoil his goods. (cf. Matt. 12:29; Luke 11:21, 22)

Isa. 49:24 Shall the prey be taken from the mighty, or the lawful captives be delivered?

Isa. 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

In speaking this parable, Jesus founded it on Isa.49:24,25. τὰ σκεύη αὐτοῦ. Luke describes the Strong One as armed to the teeth and keeping guard: the picture seems to be amplified from Isaiah. In the fuller form of the parable three stages can be distinguished in the vanquishing of Satan: (1) a personal victory, δῆσῃ in Mark, νικῆσῃ in Luke; (2) the disarming of the defeated οἰκοδομητότης; (3) the spoiling (διαρπάσει) and distribution (δίδωσι, ✓) of his ill-gotten gains. The initial victory was won at the Temptation.

In Q, this verse was preceded by the words "If I by the Spirit of God cast out demons" (Matt.12:28; Luke 11:20) which suggests that the Binder of the strong is God. Mark suggests rather our Lord is the Binder of Satan. Mark may be reproducing the Q account from memory, hence the omissions, or he may have used a different copy of Q.

Here we come upon one of the deepest truths of Jesus life, that the real basis of His power is spiritual and is to be found in His own righteousness under difficulties, and those difficulties the same which are inherent in human nature, and due to the exposure of that nature to a subtle and victorious power of evil which had so far dominated the world.

Mark 10:34 And they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again. (cf. Matt.20:17,19; Luke 18:31-33; Matt.26:67;27:30).

Isa.50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

LXX I gave my back to the smiters, and my cheeks (jaws) for slaps on the face, and my face I did not turn away from the shame of spittings.

Aside from the common practice of scourgings and spittings among the Jewish people from early times to express their disdain, there were also prophetic wordson record. Jesus knew both the history of such cruelties and the language relating to it. Perhaps He is not interested to show that He is fulfilling any prophecy of Isaiah, but only adopting

language similar to Isaiah's in predicting His own reception at the hands of the Jewish leaders at Jerusalem. We are indebted to Dittmar for the association of these passages.

As usual, criticism gathers round the repeated form of this third prediction of His death, with the added items of delivery to the Gentiles and mocking, spitting, and scourging. Some think this was made a part of the record after the events. Montefiore thinks Jesus did not know in such detail what would befall Him although He felt His going to Jerusalem might mean death, but He had high hopes that it would be the climax of inaugurating the Kingdom of God, and that without His death. "Jesus went to Jerusalem, led by a great hope, but without dissimulating to Himself the possible danger. The disciples saw chiefly the danger; Jesus encourages them with hope." (a) This, thinks Montefiore, was the real historical situation. It is easier and we should say more reasonable to conclude that Jesus knew what was to befall Him, and that the Gospel writers are recording the facts, than to conclude that Jesus was ignorant of the future events and that the writers misrepresented Him, for they leave the undoubted impression that He knew.

Mark 10:38 Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? (cf. Mark 14:36; Matt.26:39,42; Luke 22:42; 12:50).

Isa. 51:22 thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of staggering, even the bowl of the cup of my fury; thou shalt no more drink it again.
(cf. Jer. 49:12; Lam. 4:21; Ps. 16:5; 23:5; Ezek. 23:31f)

Jesus adopted the metaphor of the cup frequently found in the Old Testament; and of baptism (Ps. 42:7; 69:2,15; 124:4,5).

Unless Mark is inserting a post-resurrection development, we may assume that here also Jesus is fully aware of what He must meet in Jerusalem and answered James and John on that ground. Can you, He asks, be immersed in that which has overwhelmed me? Are you courageous and appre-

(a) Montefiore: "The Synoptic Gospels", p. 250.

ciative of values to share the sacrifice of my position? They had looked only at the glory of the coming Kingdom. Jesus reminded them of the sacrifice incurred in establishing that Kingdom. Bultmann denies the authenticity of the story; he regards the whole Messianic belief concerning Jesus as a post-resurrection development; he sets down both the request of the disciples and Jesus' answer as a later development. But that view is too arbitrary and unjustified. But for the authenticity of that account, Branscomb offers too negative a statement when he says: "The contradiction of verses 38,39 with verse 40, their assumption of the coming death of Jesus as well understood by all the Twelve, their concern with the priority of Christian martyrs, and their prophecy of the martyrdom of the two brothers, one of which is recorded in Acts 12:2, make it more than probable that verses 38 and 39 are a later addition to the story." (a) B.W.Bacon also thinks it an editorial addition to Mark, the original saying being expanded so as to correspond more completely with the sacramental practice of the church. Rawlinson says: "If this was intended by Mark it most likely means ultimately martyrdom for Christians in Rome for whom Mark wrote, so let them count the cost. The verse as it stands provided the Scriptural basis of the later ecclesiastical view that martyrdom on the part of catechumen^s was to be reckoned as equivalent to baptism (the so-called baptism of blood)." (b)

Mark 6:11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.
(cf. Matt.10:14 Luke 10:11)

Isa. 52:2 Shake thyself from the dust; arise, sit thee down, O Jerusalem: loose thyself from the bands from thy neck, O captive daughter of Zion.

LXX Shake off the dust,

Jesus adopted an expression from Isaiah which suited his thought when He was instructing His disciples about unfriendly reception in any

(a) Branscomb: "Gospel of Mark" p, 189.

(b) Rawlinson A. F. J. p. 145.

city. It may have been a well known expression, and it may have represented a frequent act among Jews to say more effectively than words that all communication and intercourse was utterly at an end. Paul and Barnabas 'shook off the dust of their feet' against the members of the persecution in Antioch in Pisidia, (Acts 13:51). And practically the same occurred later in Corinth, when Paul, encouraged by the arrival of Timothy, preached boldly in the Jewish synagogue, and they were persecuted, whereupon Paul left the synagogue and made his headquarters in a private house, saying, 'Your blood be upon your own heads, from henceforth I will go unto the Gentiles.' (Acts 18:6).

It is Dittmar who associated these passages by this expression,

Mark 10:45 For verily the Son of Man came not to be ministered unto but to minister, and to give his life a ransom for many.
(cf. Matt.20:28; Luke 22:24-27).

Isa. 53:10 Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.
(cf. Dan.8:36).

Jesus was acquainted with this idea expressed by Isaiah, the idea of suffering voluntarily and vicariously. He must have been thinking of this chapter of Isaiah's prophecy when he spoke the words of Mark 10:45. Three things are expressed: service, death, ransom for many. These three occur together in the LXX of Isa.53:11,12 'a righteous one who well serveth many, -- because his life was delivered over to death, and he bore the sins of many.' This is the first place in the Gospels where the death, three times foretold, is described as intended to have a definite result in effect. It is to be a price paid to purchase many. Sin has reduced man to a state of bondage; sin merits the wrath of God. That the death of the righteous expiates the sins of others, is found in 2 Macc. 7:37,38, 'I gave up both body and soul -- that in me -- thou mayest stay the wrath of the Almighty.' Gould says: "All that is required by the

statement, not minimizing, but fulfilling its meaning, is that his life becomes the price by which men are freed from their bondage."(a)

To help men was Jesus' way of ruling them, yet with no thought of ruling, only of helping. No one but Jesus has lived that perfect example of helpfulness. The popular idea of Messiah did not suit Him: that victorious apparition descending from the skies to sit on a royal throne to judge the nations. He must be a serving, dying, ransoming Messiah.

The word $\lambda\acute{\upsilon}\tau\rho\omicron\nu$ occurs in the LXX in Ex.2; Lev.5; Num.8; Prov.2; Isa. 1. $\acute{\alpha}\nu\tau\iota\lambda\acute{\upsilon}\tau\rho\omicron\nu$ (variant for $\lambda\acute{\upsilon}\tau\rho\omega\sigma\iota\varsigma$) in Ps.48:2 appears in 1 Tim.2:6, also in reference to the sacrifice of Christ. In certain cases the Law provided $\lambda\acute{\upsilon}\tau\rho\alpha$ τῆς ψυχῆς (or περὶ ψυχῆς) a price for a life which had been dedicated or lost (Ex.21:30; 30:12; cf. Num.35:31f). The Lord contemplates a $\lambda\acute{\upsilon}\tau\rho\omicron\nu$ which is $\psi\upsilon\chi\acute{\eta}$ $\acute{\alpha}\nu\tau\iota$ $\psi\upsilon\chi\acute{\eta}\varsigma$ (Lev.24:18). His own $\psi\upsilon\chi\acute{\eta}$ (14:34) given as a ransom for the $\psi\upsilon\chi\acute{\alpha}\iota$ of men. This was a familiar idea in later Judaism, perhaps this is what Caiaphas meant, and the disciples may have understood Jesus to say that he was about to offer Himself as a victim for the redemption of Israel. $\acute{\alpha}\nu\tau\iota$ πολλῶν St. Paul writes $\acute{\alpha}\nu\tau\iota$ πολλῶν (1 Tim.2:6). For the present Jesus is content with the less definite statement which if it does not involve, certainly does not exclude the other.

Branscomb considers this statement to be influenced by Pauline thought, hence "can scarcely be attributed to Jesus." He gives three reasons: (1) Because Luke 22:24-27 has similar material but closes with 'But I am in the midst of you as he that serveth' and he thinks this is more original than the highly developed theological language of verse 45. (2) Because the idea of Jesus' death as a ransom is not found elsewhere in the Gospels, and "no real evidence that it formed part of Jesus' teachings and seems foreign to his ideas." (3) Because the idea is frequent in Paul's writings and may account for it here, e.g. Gal.3:13;

(a) Gould: "Gospel of Mark", p. 202,203.

Rom.3:24; 1 Cor.7:23. He says "The verse then must be explained as one of the instances of the influences of the Apostle Paul's thought on the Gospel. This may be overstated according to recent studies. Many of Paul's most characteristic ideas are absent from the Gospels, and some of those which are to be found do not completely represent his thought. But the Gospel belongs undoubtedly to the Pauline school, i.e. one which viewed Christianity essentially as a religion of redemption through the death of the Messiah." (a) The genuineness of this passage is also denied by Rashdall, Bousset, Wellhausen, and Loisy.

Perhaps it is sufficient to conclude with Dr. Blunt's remark: "All that our Lord says is that His giving of His life will be ransoming in efficacy for others. How this will be so He neither says nor hints." (b) "And we see nothing unnatural in supposing that He could hope and believe that His death would be of help to men and of service for the bringing of God's Kingdom." Since the various theories of the Atonement have been based on this verse, it is natural for those who have preconceptions as to this doctrine to attack its genuineness as a saying of Jesus.

Mark 1:38 Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth. (cf. Luke 4:43).

Isa. 61:1 The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

There is difference of opinion among scholars as to whether Jesus meant He was not to confine Himself to a ministry in one city, Capernaum, but to go to many other cities also, and that not to a ministry of healing to the minimizing of the preaching ministry. Others emphasize that Jesus ever kept before His mind the purpose for which He had been sent by the Father, as expressed in Isa.61:1,2, which He no doubt quoted on

(a) Branscomb: p, 190-191.

(b) Blunt: "Gospel of St. Mark", p. 223.

many occasions, one we know of in particular at Nazareth.

'Εξ ἁλθον does not refer to his departure from Capernaum, but to His mission from the Father, whether so understood by the disciples is another question. The thought, though unintelligible to those about Him, was present to His own mind from the first, as even the Synoptists show. There is some truth in the various views which differ in some way from one another, but it is not necessary to exclude the idea of Jesus' original mission as He points to it in Isaiah. He must go to many places with His Gospel of preaching and healing.

Mark 13:20 And except the Lord had shortened the days, no flesh would have been saved, but for the elects' sake, whom he chose, he shortened the days.

Isa. 65: 8,9. Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my chosen shall inherit it and my servants shall dwell there.

(a)

According to H.B. Swete "the ἐκλεκτοὶ in the Old Testament (עֲבָדָי) are the covenant people (Ps.104: (105)6; Isa.43:20, but more especially Israel idealized and responding to God's choice (Isa.42:1; 65:9ff). Enoch used the term for the righteous in Israel (Enoch 1:1) for whom the Messianic Kingdom is reserved. The Gospels retain this general sense, transferring the word to those of the κλητῶν who answer to the call and prove themselves worthy of it (Matt.22:14). Here the elect for whose sake the siege was shortened are probably the faithful members of the church of Jerusalem, the ἅλῃς τῆς γῆς, whose intercession or whose presence secured this privilege though it did not avail to save the city, (Gen.18:32).

Critical opinion favours the view that our Lord spoke proleptically stating an event as if it had already existed in the Divine decree, and unmistakeably referring to the siege of Jerusalem which occurred in 70A.D

(a) Swete, H.B., p. 308, 309.

Not a soul could have escaped from Jerusalem, had not the hand of God brought the siege to a speedy end. It lasted five months, from Passover to September when Titus entered the city, but the investment was not complete before May. Notwithstanding the horrors of the time, the survivors were incredibly numerous, 97,000 according to Josephus. This is probably the meaning of the shortening or lessening of the number of the days, so that not all would be exterminated, that a remnant, the elect, would survive, in Palestine for the view does not extend further.

Mark 11:24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. (cf. Matt. 7:7; 6:8).

Isa. 65: 24 And it shall come to pass that, before they call I will answer, and while they are yet speaking, I will hear.

Now in the time of crisis in His ministry was there necessity for prayer and faith both for Himself and for His disciples. All who heard Him were to take His bearing as a type to be followed in their spiritual life. They are never to doubt the power of God to help them, and to crown with success the efforts they make for Him: and they are to ask with confidence for whatever they feel to be required for His cause and their work in it, and to be perfectly sure that such prayers are heard and answered, however unlikely it may seem and however little the petitioners may at first see of it themselves.

Jesus adopted this Old Testament promise of Divine interest and readiness to answer prayer, and with authority gave assurance to His disciples that they would receive whatsoever they desired if they asked believingly. Verses such as these present Jesus' own faith to God and man, and His endeavour to stimulate this faith in others. Such prayer implies a trustful self-submission to God's hand. The compelling power of faithful prayer, the principle here so vehemently asserted, is something which devotion attests abundantly.

Mark 13:36 lest coming suddenly he find you sleeping. (cf. Luke 21:34,35).

Jer. 6:26 O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

LXX for suddenly hardship will come upon you. (cf. Mal.3:1; Isa. 24:17; Jer.25:29; Ps.69:23).

Dittmar makes the foregoing arrangement of verses.

Many Old Testament expressions sound out the suddenness of coming hardship, or catastrophe, or the coming of the Lord. Jeremiah says 'for the spoiler shall suddenly come upon us', and the LXX 'for suddenly hardship will come upon us.' Malachi says 'the Lord whom ye seek shall suddenly come to his temple.' Jeremiah again says, 'Ye shall not go unpunished (saith the Lord of Hosts) for I will call for a sword upon all inhabitants of the earth.' (Jer.25:29). The Psalmist says 'Let their table before them become a snare; And when they are in peace, let it become a trap,' (Ps.69:22).

Jesus predicted the suddenness of the coming whether of the Kingdom, or of the Parousia, either would necessitate a watchful attitude on the part of all Jesus' followers, hence His exhortation. He used the Old Testament idea in much the same language to express impending catastrophes, in the world order, due to the inauguration of God's Kingdom, to His own coming with supernatural power and glory into the naturalness of the world and man, whether during this present or in that one final climactic consummation. For all these expectations Jesus prepared and prepares His people by stressing watchfulness so that none be caught napping.

Mark 6:4 A prophet is not without honour, save in his own country, and among his own kin, and in his own house. (cf. Luke 4:24; Matt. 13:57).

Jer. 11:21 Therefore thus saith the Lord concerning the men of Anathoth, that seek thy life saying, Thou shalt not prophesy in the name of the Lord, that thou die not by our hand. (cf. Jer.12:6).

Did Jesus think often of the experiences of the prophet Jeremiah who was misunderstood and persecuted by his own nation? Jeremiah was courageous enough to predict coming calamity due to Israel's sins and their unwillingness to forsake them when reminded by the Lord through the prophet. This verse from his prophecy indicates a plot which his own fellowtownsmen designed against him. The Lord spared him from death, but he suffered persecution through the latter history of Israel until the fall of Jerusalem, 586 B.C.

Jesus knew the life story of the prophet and could say the proverbial words 'a prophet is not without honour, save in his own country, and among his own kin, and in his own house.' It was true of all of them. How true it was in His case. His own relatives did not understand Him. His fellowtownsmen who knew Him too well were ready to do Him harm even to kill him, if we are to accept Luke's version of His rejection at Nazareth. It is also true that the Nazarenes did not know Jesus well enough, or they would have believed in Him. They only knew Him as a member of the family of Joseph and Mary, with other brothers and sisters. But it may be said that He was not the kind of Messiah they were looking for, if we may surmise that they had any inkling that He ~~was~~ the promised Messiah. As for the pomp and splendour of an earthly king, He disappointed not only the Nazarenes, but all Galileans and Judaeans, who looked for that kind of Messianic Kingdom. He is still without honour in all that land except for the Christian population.

Mark recorded these words of Jesus to symbolize the rejection of the Messiah by His own people, and also it enshrined a saying of Jesus which explained that such treatment was all of a piece with the general lot of prophets. The Lord quoted what appears to be a popular proverb, the addition of the reference to 'his own kin' and 'his own house' no doubt meaning that His 'brethren' too, at this time shared the general attitude.

Mark 13:5,6 Take heed that no man lead you astray. Many shall come in my name, saying, I am he: and shall lead many astray.

Jer.29:8,9 For thus saith the Lord of Hosts, the God of Israel: Let not your peophets that be in the midst of you, and your diviners deceive you, neither hearken ye to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

This warning against impostors is not inconsistent with the promise of the Spirit of truth, for the Divine Spirit is not irresistible, and the spirit of error may be stronger in individual cases. Such impostors came holding out a false Messianic hope, claiming powers which belonged to the true Christ even if they did not assume the title. If there seems to be a problem as to 'many' such, the answer is that the Messianic element may have been present in the earlier agitations of men like Theudas, and Judas of Galilee, (Acts 5:36,37) and the Egyptian, (Acts 21:38), and later the revolt of the Jews under Bar Cochba in 132 A.D.

A statement of Jesus 'Take heed that no man lead you astray' spoken to four of His disciples, could well have applied to all His followers then and always. Perhaps problems have arisen through limiting Jesus' teaching to times and persons in that immediate Palestinian setting of Jesus' day. Jesus was uttering a prophecy which was, as prophecy usually is, not fulfilled at once, or at any one time to the exclusion of another later fulfilment, or a succession of fulfilments indefinitely future. His prophecy has often been fulfilled. Now in this present day pseudo-saviours of the world do not trouble themselves to come in Christ's name, they repudiate His name and Christianity and set up their own name and system of social and political life as sufficient. What leading astray! But our Lord has warned us as definitely as if He spoke these words in our time.

Mark 13:34 It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.
(cf. Matt.24:42; Luke 12:37-40; Matt.25:14-30; Luke 19:11-27)

Ezek.44:11 Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the

house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

What is emphasized here is the part each one has to do by appointment of the Master of the house. During his absence, he expects each one to fulfil his task faithfully and expectantly, until his return. This is the teaching also in Matthew's Gospel, (25:14-30), in the section of teachings constituting readiness for the King's return; it was the proper use of the talents that was commended.

Jesus was using familiar customs from of old to set forth the conditions in the Kingdom of God on earth. The households were well organized with porters and servants, all responsible for some particular duties. The tabernacle services began in the wilderness under primitive and trying circumstances, but there was complete organization, there was work delegated to those who were qualified to do it. In later times the grandeur of the Temple services in Jerusalem could not have continued except for perfect organization. Many Scriptures from the Old Testament are applicable to impress this fact. Jesus took this idea of individual responsibility to stress preparedness for His return. Woe to the porter who was not watching when his master returned. Woe to the followers of Christ who have set their minds on material things and have no longer the readiness of expectation of His glorious coming and triumph. Woe to the would-be followers who have no oil in their vessels with their lamps.'

Mark 8:38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when he cometh in the glory of His Father with the holy angels. (cf. Matt. 10:32,33; Luke 12:8,9).

Dan. 7:10,13 v.10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set; and the books were opened.
v.13. I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him.

For the word ἐπαισχύνεσθαι there are similar words and ideas in Job 34:19; Ps.118(119):6 (A⁸), and Isa.1:29 (A); it occurs also in the parallel passage of Luke and seven times in the Pauline Epistles and Hebrews. The construction ἐπαισχύνεσθαι τινά τινος is found in Job, Rom. 1:16; 2 Tim.1:8,16; Heb.11:16). μοιχαλὶς Matt.12:39; 16:4. The comparison of Israel to a μοιχαλὶς is adopted from the prophets, especially Hosea 2:2 (4)ff. and Ezek.16:32ff; for ἁμαρτωλός (Isa.1:4) οὐαὶ ἐθνὸς ἁμαρτωλόν, but the word is perhaps used here as equivalent to πόρνη (Isa.1:21; Jer.3:3). In either case the sin laid to the charge of the Lord's own generation is spiritual; their attitude towards the Christ was evidence of apostasy from God. ὅταν ἔλθῃ ἐν τῇ δόξῃ The earliest announcement of a glorious parousia excepting perhaps Matt.10:32,33. The δόξα anticipated is clearly that of the Divine Presence, not of a temporal kingdom. In Enoch 61:8; 62:2 it is said that the Messiah is to sit on the throne of glory.

Jesus expresses the thought if one be ashamed of such a cause and desert it in the hour of trial, the Son of Man will be ashamed of him when He comes in the glory of His Father with the holy angels. The Son of Man was simply another name for Jesus, and it reminded them of the Great Judgment, which would be based upon the attitude which they took towards Jesus and His work.

Critics have been concerned over whether Jesus used the term "Son of Man" of Himself or of a heavenly figure of Jewish Apocalypticism.

The Q form of this saying appears to have been 'whosoever shall deny me before men, him will I also deny before my Father which is in heaven,' (Matt.10:53, Luke 12:9). Mark stresses the eschatology by introducing the more specific reference to the coming of the Son of Man. The argument of some scholars who have urged, on the ground of the Markan form of the saying, that our Lord so far from identifying Himself with the Son of Man, expressly distinguishes between Himself and that future Figure of Jewish

apocalyptic expectation, falls to the ground when it is realized that the form in Q is in all probability the more original.

There is an evident timelessness in Jesus' language. Who would say that Jesus was not speaking to a modern world? Man's relations to Christ profoundly affect the individual man. He who seems to them to be set aside so easily now is to appear eventually as the Son of Man coming in the glory of His Father, with the holy angels. If they are ashamed of Him now, He will be ashamed of them then!

Mark 2:10 But that ye may know that the Son of Man hath power (authority or right ἐξουσία) on earth to forgive sins, he saith to the sick of the palsy, (cf. Matt.9:6: Luke 5:24).

Dan. 7:14 And there was given unto him dominion and glory, and a kingdom, that all the peoples, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

Our interest in this allusion to the Old Testament by our Lord is not so much in the title 'Son of Man' which Jesus adopted as His favourite designation of Himself, as in the claim and proof that He had the authority of the Messianic Kingdom prophesied in Daniel. He proved that He had authority on earth to forgive sins by immediately healing the man sick of the palsy, sick no doubt of his sins too, for Jesus the great Physician healed his soul first, then his body. Both ailments would have been equally difficult and impossible for an impostor. Both were equally possible for the Son of Man, the representative on the earth of the One God in heaven, who alone can forgive sins.

From the scribes' point of view it was easier, though blasphemous, to declare the man's sins forgiven, but less easy for a charlatan to cure a sick man, since the result would supply ocular demonstration either of failure or of success. According to the mind of Christ the bodily healing was a minor matter as compared with the spiritual benefit. He was in reality opening a new way of forgiveness, through the Messiah without

any sacrifice.

Jesus preferred to use the title 'Son of Man' because it identified Him with humanity, the whole of humanity; His great desire was to impress on us His brotherhood with man.

Mark 1:15 The time is fulfilled and the Kingdom of God is at hand: repent ye, and believe in the gospel. (cf. Matt:4:17; Luke 4:15)

Dan.9:25 Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks: and three score and two weeks, it shall be built again, with street and moat, even in troublous times.

We may imagine Jesus at the threshold of His earthly ministry with enthusiastic concern to begin ~~at~~ the right moment and in the right place. He informed Himself thoroughly with reference to the Old Testament promises; He read and re-read the passages from the prophets concerning God's plan for the future of Israel; He believed Himself fully charged by the Holy Spirit of God to make the next Divine revelation to a waiting world; and when the moment came for Him to begin His work, He made an indelible impression by His preaching, the substance of which Mark tells us was: "The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the gospel." The writer of the book of Hebrews opens by saying: "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." The Greek in Mark 1:15 is *ὅτι πεπλήρωται, ὁ καιρός*, and the thought is the opportuneness of the moment. The season is fixed in the foreknowledge of God, and for which the whole moral guidance of the world had prepared, and it had now come to pass.

καὶ ἤγγικεν ἡ βασιλεία (τοῦ Θεοῦ) (cf. Dan.2:24; 7:22; 9:25)

Israel had long yearned for a Divine Kingdom, and the new preaching in announcing its realization probably found the phrase ready;

πιστεύετε ἐν τῷ εὐαγγελίῳ (cf. Ps. 77(78):22; 105(106):12; Jer. 12:6) 'Believe in the gospel' is unique in the New Testament. Faith is

regarded as primarily due to the Person of whom the Gospel speaks. Yet faith in the message was the first step: a creed of some kind lies at the basis of confidence in the Person of Christ, and the occurrence of the phrase πιστεύετε ἐν τῷ εὐαγγελίῳ in the oldest record of the teaching of Jesus is a valuable witness to this fact. τὸ εὐαγγέλιον is the nucleus of Christian teaching already imparted in the announcement ἤγγικεν. It was the eschatological announcement of the Kingdom of God at hand and the moral call to repent.

Interest of scholars gathers round two points: (1) what Jesus meant by the 'gospel' and (2) what He meant by the 'Kingdom of God.'

The distinction is made between what Jesus called 'good news' and what the early church later realized was good news about Jesus Christ. The opinion of some is that this Gospel of Mark is influenced by Pauline thought, and that the word 'gospel' in this verse 15 could not mean the same as earlier it did, therefore it was out of place in the mouth of Jesus. But there seems to be no sufficient reason why Jesus should not have bid the people believe the good news which He told them of the coming of the long expected Kingdom. Even though Jesus spoke Aramaic, the Greek writer naturally enough used the word εὐαγγέλιον in expressing Jesus' thought. Wellhausen has rightly observed that Jesus did not go about repeating constantly the same stereotyped formula; His teaching was essentially occasional, being called out by the circumstances of the moment, (Das Evangelium Marci). On the other hand the message of Jesus must have contained elements which later were developed into Christian teachings. What must be decided is who originated the teachings, Jesus or Paul? Did Jesus give the groundwork of his teaching, His example of life, His climactic death and resurrection? or were these Christian doctrines the development of a later generation who formulated teachings about Jesus and put them back into the mouth of Jesus by the convenient

method of the Gospel writings? Our estimate of Jesus is all important at this point. When it is said: "The Gospel preaching could scarcely begin in this way", we are bound to ask, Why not? The good news which Jesus announced was that the time was ripe for the inauguration of the reign of God in the world, time for God to declare what was right and wrong, and call upon all men everywhere to repent and believe the good news of the Kingdom of God realized upon earth. In other words, the Kingdom of God is right at the door: open the door, and set your minds towards it.

In the Psalms and Prophets the notion that God himself should rule over a people thoroughly converted and prepared to serve Him is found. In Daniel (chapters 2 and 7) there are concrete expectations aroused, hence in declaring that God's rule was at hand, Jesus was saying nothing strange, all thought was on it as a goal. Yet Jesus gradually unfolded the nature of the Kingdom as His ministry progressed. He did not in the first part discuss the difference between the spiritual Kingdom and the earthly kingdom of Jewish expectation. Enough that it is the Kingdom of God, which is at hand; it is to be the subject of His teaching, and His object will be to revolutionize the current idea. The establishment of the Kingdom of God was as important as the instruction of the People as to its nature. In this phase of His earthly work He was Prophet and King.

Revolution^{iz}ing of the current idea it certainly must be. Jesus' announcement fulfilled Jewish national expectations. To them the Old Testament prophecy was now to be fulfilled, a universal kingdom ruled by God himself was to take place, the Messiah was to be earthly vice-gerent, having Palestine as centre and Jerusalem as capitol, and including the righteous dead, raised to share its glories. And the attitude of the people during the life of Jesus shows that this had become at this time a subject of popular hope and expectation.

Mark 13:13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
(cf. Luke 6:22; Matt.10:19; Luke 12:11)

Dan. 12:12,13 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot, at the end of the days.

It is prophetic language adapted for a Gospel age. In 4 Esdras 6:25 is found "Whosoever shall have survived all these things shall be saved, and shall see my Salvation, and the end of the world," and 4 Esdras 7:27 "Whosoever is delivered shall see my wonders."

Perhaps Mark's readers would find two meanings:(1) that those who last through it all shall see the Parousia (as in verse 30), or (2) that a reward after death is assured to the faithful.

The importance of Jesus' words here lies in the fact that they have a practical value. To his hearers of that generation who would be hated of all men because they became Christians, there was the necessary exhortation to be faithful whatever might happen to them; and the promise freely given that such faithfulness would be rewarded in salvation. Again we see the timelessness of a promise and exhortation of Jesus; it has steadied the lives of countless saints, who, but for the spoken word of Jesus to them would have succumbed to temptation and been lost in the conflict and seduction of the world. There is in this present period the same voice speaking to reassure hearts and minds to endure the persecutions and humiliations necessary on account of the Gospel of Jesus Christ. When nations of men have chilled the warmth of the Gospel out of their lives, still there is hope and assurance that those for whom Christ died will not only endure a good fight of faith and be saved, but will be God's living witness in a time like this to save also the world from self-destruction.

Allusions to Minor Prophets.

Mark 9:31

The Son of Man is delivered up into the hands of men, and they shall kill him: and when he is killed, after three days he shall rise again. (cf. Mark 8:31: 10:34)

Hosea 6:2 After two days will he revive us; on the third day he will raise us up, and we shall live before him.

LXX He will heal us after two days: on the third day we shall be raised up, and we shall live before him (in his presence)
(cf. 2 Kgs. 20:5,8).

Dittmar associated the foregoing passages. There is an adoption of language by our Lord, a reference to three days, a living afterwards in his presence, a going up to the house of the Lord. Dittmar finds in Hosea the forecast of terms which should be realized in Jesus' death and resurrection, the revival of his followers, and their living henceforth in His presence. In 2 Kings the reference is to the healing of Hezekiah and the promise that on the third day he shall go up unto the house of the Lord.

The usual denial of historicity of these words comes from Montefiore, Pfleiderer, and Loisy, and others. Montefiore says: "The predictions can only in the most limited sense be historical." Pfleiderer was of the opinion that "Jesus' entry and action in Jerusalem, as well as his last words upon the Cross, give the undoubted impression that he went to Jerusalem not to die, but to fight and conquer. Defeat and death may have crossed his mind as a possibility, but not more than this, just as they cross the mind of a general upon the eve of battle." Loisy thinks, "The third day' idea came from the fact that life left the body finally in three days according to popular idea, hence no resurrection was possible after that. The idea of resurrection then was invented, based on the time considered from the time of Jesus' death. The three days of Jonah, and the passage in Hosea (6:2) were used as texts." All this critical denial of historicity, all this effort to read back into the sayings of Jesus in the Gospels the thoughts and opinions of the organized church of a

later generation not only discredits the Gospel writers, but makes the Gospels and Jesus Himself mere toys of a self-sufficient ecclesiastical leadership.

Mark 11:1-10 The Triumphal Entry.

Verse 2. Go your way into the village that is over against you and straightway as ye enter it, ye shall find a colt tied whereon no man ever yet sat; loose him and bring him. (cf. Matt. 21:1-9; Luke 19:29-38)

Zech. 9:9 Rejoice greatly, O daughter of Zion; Shout, O daughter of Jerusalem: behold thy king cometh unto thee; he is just, and having salvation; lowly and riding upon an ass, even upon a colt the foal of an ass. (cf. Zech. 14:4).

We shall think of this as a pre-arranged procession from the Mount of Olives into the city of Jerusalem by Jesus and His disciples. As they proceeded the number of those accompanying and cheering increased, just as Jesus intended it should. This was to be His one specific act of announcing His Kingship. He came amid all the cheering as an earthly ruler returning from the conquest. He did not intend to use any of the prerogatives of an earthly king. The trappings by which He displayed His royal presence in the city were only symbolic. He was their King and Messiah, but not as they had hoped. But as far as that shouting group knew, Jesus was on His way to assume the headship of Israel and declare Himself king of nations, and deliver the Jews from the oppression of Rome. How bitterly disappointed they were when they found out they were mistaken, and how easily a mob could be gathered within a few days who would cry, "Crucify him, Crucify him," instead of the exultant cry "Hosannah, Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David; Hosannah in the highest."

The Psalm 118 may also have prompted Jesus to arranged this entry. It visualizes a conquering king returning to Jerusalem to render thanksgiving in the temple. Those forming the procession outside are answered by those within. The king is greeted by the congregation as he comes to the capital and to the Temple, comes in the name of the Lord to praise

God for the success he has had in His service and to rule henceforth by His authority. To the words of the Psalm the triumphing crowd adds another phrase of exultation, "Blessed be the Kingdom that is coming of our father David." These words explain their view of the occasion. The kingdom of which Jesus is the Messiah is in their eyes the Jewish monarchy now to be restored as at the time of its early splendour, a monarchy which will lower the pride of the Gentiles and restore Israel to the position of ascendancy. How far this was from being Jesus' own view of His Messiahship!

The explanation of these conflicting elements: prediction of death at Jerusalem, triumphantly riding into Jerusalem as a king, being acclaimed as such and He accepting the homage; the quiet teaching ministry that followed in the temple; all this because Jesus is so self-consistent. He will have nothing to do with worldly ideas and policies. Jesus knew that the Messianic claim meant death in Jerusalem, and that death meant the ultimate establishment of the claim, not defeat. Every part of His life, but especially its end, means that He aimed to establish the ideal as the law of human life, and that He would use only absolutely spiritual means in the accomplishment of His end. He must be acclaimed King as well as Prophet, but He will be King only by spiritual enforcements. So He lapses back again into the quiet ways of His ministry as Teacher and Benefactor, thus revolutionizing the idea of kingship. 'To those who wished to hold chief places with him in His Kingdom he had said: 'He who desires to be first, let him be least, and servant of all.' His teaching and life needed the distinct announcement of his Messianic claim in order that men might understand that this is what is meant by the claim to be king of men.

Mark 9:42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a millstone were hanged about his neck, and he were cast into the sea.
(cf. Matt. 18:6; Luke 17:2).

Zech. 13:7b. and I will turn mine hand upon the little ones.

The widest possible sense in which to interpret the phrase 'little ones' is that Jesus meant immature believers, adults but just beginning to enter the Kingdom of God. It expresses the extremity of the crime in the sight of God of causing such to lose their faith, by the extremity of the penalty. A man had better be drowned than commit such a sin.

The original form of the saying may have emphasized the reverence due to children and the sin of leading those who were literally little ones astray. St. Paul expresses the seriousness of responsibility for 'little ones' in such passages as Rom.14:21; 1 Cor 8:13; 2 Cor.11:29.

Jesus felt keenly His rejection by the upper classes. On the other hand, the publicans and humble folk were accepting Him. It may be that the scribes were the special sinners for they were preventing those who would enter the Kingdom, at the same time refusing to enter themselves, Matt.23:13.

One can not say that Jesus had Zech. 13:7 in His thought when he spoke of the 'little ones'; but knowing Jesus' concern and kindness toward little children, we have a perfect example of the love of children characteristic of the Old Testament times.

Mark 13:32 But of that day or that hour knoweth no one, not even the angels of heaven, neither the Son, but the Father. (Matt.24:36)

Zech.14:7 but it shall be one day which is known unto the Lord; not day and not night; but it shall come to pass, that at evening time there shall be light.

Let us conclude, whatever problems loom up, that Jesus is here referring to Zech.14:7, the judgment day known to God the Father only. That the day is known to God was taught in Zech.14:7, cf. Psalms of Solomon 17:23 εἰς τὸν καιρὸν ὃν οἶδας σὺ, ὁ Θεός. The time of the predestined end is one of those things which the Father set within His own authority (Acts 1:17) and the Son had no knowledge of it in His human consciousness and no power to reveal it.

In some manuscripts of Matt.24:36 'neither the Son' is omitted. Luke omitted the verse in the present context.

Allusions to the Psalms.

Mark 11:23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass: he shall have it. (cf. Matt. 17:19, 20; Luke 17:5, 6).

Psalm 46:2 Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas

Streeter finds parallelisms in the Synoptic Gospels: Mark 11:22, 23; Matt. 17:19, 20; Luke 17:5, 6 in which "Matthew agrees with Mark in speaking of the 'mountain' with Luke in 'the grain of mustard seed.' The most natural conclusion would be that Luke gives the saying as it stood in Q, while Matthew, as usual where Mark and Q overlap, conflates the two." (a)

Jesus may have been thinking of the prophet Zechariah's words in Chapter 14:4 about the Mount of Olives cleaving asunder and the two masses removed to the north and to the south. Or mount Hermon with its snow-cap may have been immediately in view when Jesus uttered the words (Matt. 17:20). A similar statement is found in Luke 17:6. Jesus pondering over poetic words from the Psalm (46:2) felt free to appropriate the imagery when giving his disciples a lesson on faith. Jesus meant that the seemingly impossible could become possible for His disciples and for the Jewish people who needed this lesson. He holds out hope for Israel by God's help. He will serve his nation to the last, He will nerve Himself for the struggle, He will enlist His disciples for further ministry to remove the mountains of unbelief which loom up as an obstacle to the development of the Kingdom. It was a lesson in prayer; Jesus was giving in these words. A trustful self-submission to God's hands is implied in this kind of prayer. There seems to be little doubt that these were words of Jesus; so unusual and striking statements would long be remembered and find a place in written documents.

Mark 10:24 Children, how hard is it for them that trust in riches to enter into the kingdom of God. (cf. Mark 10:23,25).

Psalms 49:6 They that trust in their wealth,
And boast themselves in the multitude of their riches.

Psalms 52:7 Lo, this is the man that made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.

Psalms 62:10 If riches increase, set not your heart thereon.
(cf. Jer.9:23; Prov.28:11).

Prov.11:28 He that trusteth in his riches shall fall,
But the righteous shall flourish as the green leaf.

The above Old Testament references may have been basic for Jesus' words as recorded by Mark. It is difficult to separate the thoughts; there must have been a source of quotations for Jesus to draw on and adapt to His requirements. Jesus was sympathetic towards His disciples who were perplexed at His reference to the rich, but He repeats His thought changing it to those who trust in riches. He implied that it was hard for any one to make the supreme choice in the face of conflicting material gains, but practically impossible for them who trust in riches to enter into the Kingdom of God. The oft-used interpretation of unloading the camel at the narrow gate so that with difficulty it could be pushed through does not express the whole truth of Jesus' thought. From a human point of view that may be the illustration. But from Jesus' point of view, God's point of view, the hyperbole may be left to stand, it is an utter impossibility except for the grace of God for any one rich or poor alike to enter into the Kingdom of God. Jesus meant the likelihood is much less that a rich man would choose first things first in preference to his earthly interests.

Mark 8:36,37 For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life? (cf. Matt.16:26; Luke 9:25)

Psalms 49:7,8 None of them can by any means redeem his brother,
Nor give to God a ransom for him.
For the redemption of their soul is costly
And must be let alone for ever.

τί γὰρ ὠφελεῖ ἄνθρωπον Self-sacrifice is the truest self interest for a man gains nothing by the acquisition of the whole world if the penalty is his own personal life. The question is between that life which consists mainly in having, and that which consists in being.

τί ὠφελεῖ or ὠφελήσεται (Hab.2:18; Sap. 5:8; 1 Cor.14:6; Heb.4:2)

The population of the northern towns, especially perhaps such a town as Caesarea was deeply occupied in the pursuit of wealth and the frequent references in the Gospels to wealth and worldly care suggest. The Lord saw that the penalty was too often the loss of the higher personal life.

ζημιῶν means the confiscation or fine, but also to inflict penalty of any kind (2 Macc.4:48; 1 Esdras 1:36; 8:24), loss of one's handiwork 1 Cor.3:15, and ζημιῶν τὴν ψυχάν Prov.19:16. τί γὰρ δοτ is

another link in the chain of reasoning. The man is not a gainer by his transaction, for γάρ the loss he has suffered is irreparable. Sir.26:14 οὐκ ἔστιν ἂν τἀλλαγμα πεπαιδευμένης ψυχῆς no money can purchase (i.e. there is nothing so valuable as) as instructed disciplined soul.' The saying before us carries the thought of Jesus ben Sirach further -- there is nothing which can take the place of the soul in any man.

At the final judgment how will it be with the man who has sought to gain the world? He cannot enjoy what he has gained; he has forfeited the soul which alone can give him a footing in the kingdom and enable him to enjoy anything. Should he try to buy back what he lacks, it is impossible, for he has nothing equivalent to give. This is the thought of Jesus, and while He saw examples of selfish worldly living every day, He used language characteristic of the Old Testament to set it forth in its true light.

Mark 16:18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

Psalm 91:13 Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.

Possibly this verse has been a reflection of the 91st Psalm. It occurs in the closing section of Mark's Gospel, and has been questioned as to authenticity. It is said that the contents of this section suggest a sort of compendium of the proofs and promises of the resurrected Lord, made up some time after the beginning of the second century. It is true all the items mentioned in the verse except the 'drinking any deadly thing' are found in the history of the early church (Acts). A story was told by Papias of a certain Justus who drank a deadly poison, and yet by the grace of the Lord, suffered no harm, (Eusebius, History III, 39). We have heard of fanatical souls who have put this verse to the test in modern times and have died horrible deaths.

But if Jesus actually said these words to His disciples, and we may assume that He did, for He said many things expressive of the Father's protection in time of danger, we must interpret them in the sense in which they were given. They were not said in order that men putting them to the test might gain notoriety for themselves. The whole setting of the 91st Psalm is against such a view. The whole teaching of Jesus opposes tempting God, or presuming that God will help men when they carelessly and foolishly place themselves in danger. As in the example of Jesus who fearlessly went about His ministry, knowing that nothing nor any one could cut it short before it was completed, so He would have His followers live fearlessly in the face of many dangers, doing their spiritual service for the glory of God and the building of the Kingdom of God among all mankind. The history of missionary endeavour proves that God has spared many who braved unfavourable climate and unfriendly people, and suffered untold privations to herald the Gospel to all parts of the world.

Mark 13:31 Heaven and earth shall pass away: but my words shall not pass away. (cf. Matt. 24:35; Luke 21:33).

Psalms.102:26 They (the heavens) shall perish, but thou shalt endure, Yea, all of them shall wax old like a garment, As a vesture shalt thou change them, and they shall be changed. (cf. Isa.51:6; 34:4; 40:8; 54:10).

There are two interpretations of this statement of Jesus which is much like the expressions about the changing order in the universe in Isaiah and Psalms. The one is the actual literal passing away, or dissolving of the elements. There is much to be said for this view. Montefiore and Loisy seem to take this view of the statement, but deny that the historic Jesus said it. Or else "Have we to assume that Jesus did prophesy the speedy advent of the End and of all which the End implies, and that He here emphasizes the prediction very solemnly?"(a)

The other view is that Jesus did not predict the dissolution of all nature, but used this as a figure, sooner will heaven and earth pass away than that my words shall pass away. On this view the words are to be taken rather as a strong asseveration, than as a prediction. The Lord claims for the Gospel a permanence even more absolute than that which at the outset of His ministry He had claimed for the Law. Christ's teaching as a whole is the meaning ^{the} ~~the~~ $\delta\epsilon\ \lambda\acute{o}\gamma\omicron\iota\ \mu\omicron\upsilon$, or $\sigma\acute{\iota}\ \epsilon\mu\omicron\upsilon\ \lambda\acute{o}\gamma\omicron\iota$.

There is nothing unreasonable in accepting both interpretations as inclusive of the message and meaning of Jesus. He found these words quite definitely repeated in the Old Testament, and may have been making a claim of pre-eminence for His words, and also of permanence even beyond the present order of the universe. It is not wise to limit the Master's statement but let it speak its widest import.

(a) Montefiore, p. 304.

CHAPTER III

Q

A quotation from Papias in Eusebius says: "Matthew composed the oracles in the Hebrew language, and each interpreted them as he was able." This obviously cannot refer to the First Gospel, which is essentially a Greek work based on Greek sources of which Mark is one. It is possible that what is meant is the document which we now call Q. Doubtless Q lay before Matthew and Luke in a Greek dress; the verbal agreement in many places is too close to be mere coincidence; the differences between the Matthew and Luke versions suggest a Semitic original behind the Greek. The hypothesis of a Semitic original for Q will partly at least explain the differences in Matthew and Luke. To have been embodied in Matthew and Luke, Q must be a document which came into existence about the same time as Mark or earlier and enjoyed a repute similar to that of Mark or higher. If the date of Mark is tentatively set at 70 A.D., the date of Q was then probably as early ^{as,} or earlier than, 60 A.D., B.H. Streeter says 50 A.D.

Q is a document of very different type from Mark. It is true to its name, the oracles, for it consists almost entirely of detached oracles, short addresses, and scraps of dialogue. Religious and ethical teaching, useful for missionary purposes, is largely present. It has been observed that Q is lacking in polemical matter, and that is taken to mean that Q was designed to avoid, as far as possible, offending Jewish susceptibilities. The most polemical passage in Q is a speech against Phariseeism (Luke 11:37-52; Matt. 23) which has parallel in Rabbinical writings, showing that among Jews there was trouble with some sort of Pharisee.

It is thought that in Q there was no Passion account for in Matthew and Luke there are no agreements against Mark of any consequence. The tendency of Q is to avoid any reference to the matter. In Q it is the prophets who were the victims, or the disciples as the successor^s of the prophets, when any killings and persecutions are perpetrated.

It has been generally accepted that Q did not contain any narrative, that is, that the argument for Q lies in the spoken words. The question then is asked, How much of the ministry was covered by Q? This involves the matter of the original order of the Q material. Streeter contends that the order is best preserved by Luke, and if we take Luke's order the Q matter stops just short of the Passion story, hence there is a parallelism between Mark and Q, for both begin with the ministry of John the Baptist, followed by the Baptism and Temptation. They are together again in the discourse against Pharisaism and the announcement of the coming of the Kingdom in power. The Beelzebub controversy, the mission charge, and the declarations against sign-seeking occur in both documents but not in the same order.

In Q we have a record of Jesus' teaching, that, we may be sure, is just what it set out to be. Through the utterances there is the vague outline of a story of rejection, indifference, and open hostility. But these cannot prevent the coming of the Kingdom, they can only hinder a man from entering it. The purpose of Q then is the three-fold one: exhortation to disciples to hold fast in their faith; a warning to Jews that to reject Jesus they cast away their birthright; and an invitation to Gentiles to share in the good things of the Kingdom. The Q sayings reveal sheer beauty, they present the wooing and the welcome of a charming personality, "Come and be this with me and in me" is the invitation. When Matthew and Luke wrote, their chief asset was Q, the collection of Sayings which they had at hand, and which each used as he saw fit. Matthew in the Sermon on the Mount deliberately gathered up the elements and put them into one discourse. He did it for the benefit of the church. Luke kept more close to the historical facts, the sermon is given as on the plain, and much of what Matthew used, Luke gives in appropriate scenic episodes. It is from Luke that we get the Q sayings in their original order.

The five-point grouping is convincing that Luke had a source of historical data on the teaching of Jesus. He may change a word here or there, but to no detriment. It describes the contents of Q according to the order of their appearance in Luke.

1. Sayings of Jesus concerning the appearance and reception of Jesus.
2. Sayings of Jesus concerning disciples' offers of discipleship. How a disciple is to pray.
3. Sayings concerning adversaries of Jesus, e.g. false accusations of Pharisees, condemnation of Pharisees. How a disciple is to believe against such foes.
4. Sayings of Jesus concerning the world, e.g. right attitude of disciples to worldly goods. What disciples must expect from the world. Signs of the coming storm of world's persecution.
5. Sayings of Jesus of the nature of foreboding, anticipation prophecy, and eschatology. Prophecies and warnings. Sayings of this dispensation.

We are indebted to Luke for the method and the arrangement: Christian life, Christian duty, and Christian future;

In the following pages appear the Quotations from the Old Testament, followed by the Allusions to the Old Testament, made by Jesus, as found in the Q passages.

Q

Quotations from the Pentateuch.

Luke 17:27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark and the flood came, and destroyed them all. (cf. Matt. 24:38,39).

Gen. 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

This Lukan verse is a part of a section from Q source, which Dr. Manson says "forms practically the last citation made by Luke from that document." (a) Streeter adds one more to his Reconstruction of Q, that in Chapter 19:11-27. (b)

In giving warning to His disciples to be ready, Jesus cited an illustration of unpreparedness in the days of Noah. So Christians are warned, since 'the day the Son of Man is revealed' will seal the destiny of all upon whom it comes. ἡσθησαν, ἔπινον, ἐγαμούν, ἐγαμίζοντο all imperfects. The point is not merely that they were living their ordinary lives, but that they were wholly given up to external things. This means that an unsuspecting world will be going about its own affairs when the Day arrives. What a sorry plight the world would be in right now with the wars working their spiritual devastation, if that Day should overtake us. The familiar stories in Genesis illustrate a world deeply absorbed in material and physical interests suddenly brought up sharply against a tremendous crisis, from which, we may add, there is no escape, only judgment from a just and holy God upon the doers of wickedness.

Luke 4:8 It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (cf. Matt. 4:10)

Deut. 6:13 Thou shalt fear the Lord thy God: and him shalt thou serve, and shalt swear by his name.

προσκυνήσεις, Matthew also has this word in harmony with Satan's

(a) W. Manson "Gospel of Luke", p. 198

(b) B.H. Streeter "The Four Gospels", p. 291.

προσκυνήσεως; but in LXX of Deut.6:13 we have φοβηθήσῃ λατρεύσει
 'serve for hire' literally, but in the New Testament it is always religious service. Some have treated the Temptation as a 'myth'. It is not necessary to consider it such, if we allow historical reality to the Jordan experience when heaven opened over Jesus and his calling stood revealed. Was Jesus conscious at that moment of the call to serve and to save His nation? Then the retirement into solitude, the fasting, the wrestling of soul, the temptation under stress of overborne feeling to solicit external proofs of his call become intelligible. A psychological situation is created with which the features of the wilderness story are consonant enough, says Dr. Manson. The fact that the passage is from Q suggests that teachings or revelations have come from our Lord Himself. Satan, the accuser of the saints (Job.1:6-12; 2: 1-6; Zech 3:1-2) has now assumed the role of usurping enemy of God. Jesus cognizant of God's will, and of what constitutes reverence for Him, repelled Satan in the three-fold form of his temptation, each time falling back upon an Old Testament passage. Undoubtedly the Messianic ideas of Judaism were before the mind of Jesus, but he had determined to follow in the Father's will for Him, and He looked upon these shortcuts to a Judaistic Messiahship as from Satan and He resisted the temptation. In this part of Satan's attack the Messianic element is very pronounced, all the kingdoms of the world become His in an instant, hence Jewish expectations would be fulfilled, and Scripture promises realized:(Ps.2:7), 'The Lord said to me Thou art my son -- Ask of me, and I will give thee the nations for thine inheritance', etc. But Jesus knew the methods and aims necessary to bring the world to His feet.

The use of φοβηθήσῃ in the LXX may have been in order to convey more accurately the sense of the original, 'thou shalt fear' i.e. 'honour or reverence' as in Matthew and Luke; not be 'frightened from' or 'dread' as in the LXX. Matthew evidently followed the LXX in rendering καὶ αὐτῷ

ρόνω_υ for the Hebrew [יָדָה] from which it is confirmed by the circumstances that, where precisely the same form of expression again occurs (Deut.10:20) the LXX omits ρόνω_υ, (in the Vat.Ms. though αὐτῷ ρόνω_υ is found in the Alex.Ms. as above). Moses at verse 13 tells the people to fear Jehovah and in the next verse he forbids them to follow after other gods, so that his order amounts to this: that Jehovah alone was to be worshipped as LXX and the Gospels have it. So Jesus said, You must worship the Lord your God and serve him alone. He will take the way that will be different from Jewish expectation of war, revolt, and hatred, and so not His Father's will; He will take the longer and more round about way, beset with much opposition, and sorrow, but effective in the end to win the allegiance of men's hearts. It is, as He later taught, the way of love, even towards enemies; blessing instead of cursing. How far ahead He has led us from man's low standard. "The Christ who was to be the revealer of God's love, and to win the allegiance of men by service and suffering, could not compromise His ideal. To do so would be to serve Mammon, whose service is incompatible with the service of God." (a)

Luke 4:12 It is said Thou shalt not tempt the Lord thy God. (Cf. Matt.4:7)

Deut.6:16 Ye shall not tempt the Lord your God, as ye tempted him in Massah.

Jesus had quoted Scripture in His first answer to Satan's suggestion. Then Satan used the same method, suggesting that it was impossible to put too much trust in God. But Jesus answered that testing God is not trusting Him. Presuming upon God's goodness to help while doing foolish and dangerous things just to test God is contrary to love and trust. "He saw men being led astray by fanatical hopes, expecting interventions of divine power instead of reasonably submitting to the declared principles of God's spiritual government of the world, and this severance

(a) Balmforth, "Gospel of S t. Luke" , p. 140.

of God's power from the ethical nature of His holy will Jesus will not approve." (a) It was a more sinister allurement to use His power for the benefit of others than for Himself. It might possibly result in bringing a multitude to accept Him if he might swoop down from the Temple heights miraculously into their presence. Yet the method was wrong, the suggestion was a challenge of God's power not a trusting in His will.

Luke 4:4 It is written, Man shall not live by bread alone. (cf. Matt. 4:4)

Deut. 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the Lord doth man live.

Luke has abbreviated the quotation, using only the first clause. In this quotation Matthew followed the LXX, but Matthew omitted the last clause $\xi\eta\sigma\epsilon\tau\alpha\iota\ \delta\ \alpha\acute{\nu}\theta\rho\omega\pi\omicron\varsigma$ which the LXX has after the Hebrew. This however is of no vital importance, since it may and would be supplied from the end of the first clause. The LXX translated the Heb. $\pi\bar{\imath}\pi\bar{\imath}$ by $\theta\epsilon\omicron\upsilon$ otherwise the LXX accurately translated the Hebrew.

In Deuteronomy the reference is to the manna with which the Israelites were fed in the wilderness, and the contrast is between ordinary food and this supernaturally supplied nourishment; in the gospel the contrast is between food in general and other modes by which God might sustain life. The ultimate meaning is the same in both, namely, the power of God to provide for his servants in the absence of ordinary means.

That which gives the temptation impact and power is the seeming contradiction in Jesus' own experience between the love of God which calls Him to his task and the acute privation, the hunger and weakness into which He has been brought. Following the call of the Father He had the menial toil in Nazareth and the meager subsistence which it furnished, and was commissioned to bring the Kingdom of God to Israel; yet now He suffers hunger. 'They shall not hunger nor thirst' must give way

to 'Man shall not live by bread only'. In the process of discipline Israel hungered not because God delighted in seeing Israel's suffering but to make Israel realize her relation to God. So physical hunger will not cause Jesus to doubt his calling, nor will he resort to the miraculous to prove the love of God for Him.

In the term $\delta \alpha \nu \theta \rho \omega \pi \nu$ Jesus may have direct reference to Himself as well as any human being. Satan suggests that certainly God's Son would surely be allowed to provide food for Himself. Jesus' reply maintains that God can sustain not only His Son but any human being with or without food, and can make other things besides bread to be food; Jesus answered Satan on the support of the book of Deuteronomy which He quoted three times during His temptation, remembering the experiences of Israel in the wilderness which lasted forty years, while His was lasting forty days.

Quotations from the Major Prophets.

Luke 10:15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. (cf. Matt. 11:23)

Isa. 14:13,15 And thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation in the uttermost parts of the north -- Yet thou shalt be brought down to hell, to the uttermost parts of the pit. (cf. Ezek. 31:16).

The LXX has $\epsilon \iota \varsigma \tau \omicron \nu \omicron \upsilon \rho \alpha \nu \omicron \nu \alpha \nu \alpha \beta \eta \sigma \omicron \mu \alpha \iota$ -- $\epsilon \iota \varsigma \alpha \delta \eta \nu \kappa \alpha \tau \alpha \beta \eta \tau \eta \nu$
Matt. and Luke have $\epsilon \omega \varsigma \omicron \upsilon \rho \alpha \nu \omicron \upsilon \upsilon \psi \omega \theta \eta \tau \eta \nu \epsilon \omega \varsigma \alpha \delta \omicron \upsilon \kappa \alpha \tau \alpha \beta \eta \tau \eta \nu$.

The citation is more probably after the Aramaic, the vernacular; and the $\upsilon \psi \omega \theta \eta \tau \eta \nu$ may be a free modification to suit the discourse, or may be suggested by the Aramaic rendering of ܕܢܝܠܝܐ 'I will exalt' in v. 13.

This is not verbally quoted from the LXX, yet probably it was used as a source. There is no data of work done by Jesus in the places which are to receive judgment. In the Gospels, the connection is different; in Matthew Jesus was giving moral criticism on his age; in Luke he is

addressing the Seventy. In Isaiah there is the prophecy of the overthrow of Babylon, closing with a satirical ode concerning her king. Jesus cited the quotation out of all historical connection with Isaiah for Jesus refers to Tyre and Sidon, and Sodom. Jesus was familiar with this prophetic language, and he borrowed it to suit his reference to those highly privileged places which responded so disappointingly. 'Heaven' and 'Hades' refer in this connection to the height of glory and the depth of shame. The desolation was to be complete for it is difficult to identify even the sites of these once flourishing towns. His prophecy has been fulfilled. He was disappointed that so little came of the great multitudes who flocked to Him in the Galilean ministry. It is true, Herod was making His work hard, as also were the religious leaders. Besides, the people were seeking Him as a miracle worker rather than as a Spiritual Teacher and the true Messiah. The Cross was not far off and in the tragic moment of his leaving Galilee for what He knew would prevent His return as at other times, He uttered this lament and judgment. Jesus knew the prophetic denouncements of Tyre (Isa. 23; Ezek. 26-28), yet He places Chorazin and Bethsaida in less advantageous position in the judgment for their impenitence. Spiritual pride had closed their hearts to Christ's appeal, and like the prophetic oracle about Nebuchadnezzar, so it applied to these cities: 'How art thou fallen from heaven, O day-star, son of the morning!'

Luke 7:22 Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.
(cf. Luke 4:18; Matt. 11:5).

Isa. 61:1 The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (cf. Isa. 58:6; 29:18, 19; 35:5, 6.)

Jesus is not primarily concerned with a teaching about Himself. It is a statement of the universal nature and application of His gospel. This widening to include despised Gentiles is what incensed the hearers. Of course it was included that He predicted the bringing in of a new dispensation; He was then inaugurating it, but it was the message of God's universal grace, rather than a message proving His Messiahship. "He takes the words which the great prophet used, descriptive of his own mission as the greatest of the prophets. Christ transforms them into a spiritual sense, with little or no regard to their literal tenor, and ~~uses~~ ^{uses} them in a figurative way to express God's purpose to free men from sin. Their fulfilment in him is nothing literal. Here as elsewhere he uses prophecy and represents it as fulfilled in himself because it consummates the larger ideal of the Old Testament hope." (a) Plummer maintains that Jesus did mean to apply the prophecy literally. "It is clear not only that Luke and Matthew understood Jesus to refer to bodily and not spiritual healings but that they are right in doing so. John's messengers had not 'seen and heard' Christ healing the spiritually blind and the morally leprous. Moreover, what need to add πτωχοὶ εὐαγγελίζονται, if all that precedes refers to the preaching of the good tidings? It is unnatural to express the same fact, first by a series of metaphors, and then literally. All the clauses should be taken literally. They seem to be arranged in two groups, which are connected by καί, and in each group there is a climax, the strongest item of evidence being placed last." (b) That the 'poor are being evangelized' was the clearest proof that Jesus was the Christ. It was a new thing that such despised and overlooked persons were invited into the Kingdom of God. In this work of Jesus for the rebirth of Israel there is a uniqueness which sets Him apart from all other men in destiny and responsibility. Dalman links the sovereignty of God with the expression πτωχοὶ εὐαγγελίζονται, which has the sense of

(a) Macfarland "Jesus and the Prophets", p. 83.

(b) Plummer "Gospel of Luke", p203.

receiving a messenger, not announcing a message." In Matthew and Luke (Matt.11:5; Luke 7:22) *πρωχοὶ εὐαγγελίζονται* corresponds accurately with the Aramaic *ܡܪܝܬܝܢ ܡܠܟܝܢ*." (a)

Luke 13:35a Behold, your house is left unto you desolate; (cf. Matt.23:38)

Jer.22:5 But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.
(cf. Jer.12:7; Ps.69:25)

Souter has: *ἴδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν*. Best texts omit *ἐρημος*, considering it a gloss. 'Is being left to you' means 'You have it entirely to yourselves to possess and protect; for God no longer dwells in it, and protects it.' By 'your house' means the home of *τὰ τέκνα σου*, the city of Jerusalem. Jesus probably was aware of the final overthrow of the city by the Romans as a result of God's glory moving elsewhere.

Luke 13:19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew and became a tree; and the birds of the heaven lodged in the branches thereof.
(cf. Matt.13:32; Mark 4:32).

Dan.4:12,21 v.12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it. (cf. Ezek.17:23; 31:6; Ps.104:12).

Discussion has already been given under Mark 4:32.

The parable of Mustard Seed and Leaven probably formed a pair in Q.

The truth about the Kingdom, which St. Luke so clearly brings out in his Gospel, namely, that it is already present in its beginnings, but is future in its fullness, again receives confirmation. It also indicates the work of God, secret and mighty workings of the Divine will to fulfil His purposes; men have to make ready to receive what is in itself a gift of God descending upon them. The Lord was illustrating the phenomenal growth externally of the reign of God, no doubt referring to the future of the church. The 'wild birds' may mean the Gentiles brought in from all parts of the world.

(a) Dalman, "Words of Jesus." X (paraphrase?)

Quotations from the Minor Prophets.

Luke 12:53 They shall be divided father against son, and son against father: mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law. (cf. Matt. 10:35, 36.)

Micah 7: 6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

C.H. Toy combines these references with Mark 13:12 on which discussion has already been given.

The change from the dative to the accusative possibly indicates that the hostility is more intense in the case of the women, according to Plummer. But the LXX of Micah 7:6 more probably was the cause of the change. There we have ἐπὶ τὴν of the women, but νῖὸς ἀτιμάζει ^{πατέρα} of the men. In Matt. 10:35 we have κατὰ with the genitive in all three instances. Luke omits "a man's foes shall be those of his own household." The word νύμφη, 'daughter-in-law', of Matt. 10:35 occurs in Gen. 11:31; 38: 11; Lev. 18:15.

In Micah the contentions proceed from the younger generation against their elders, a sign of an evil condition in Israel calling for divine judgment. In Matthew this is also the order. But in Luke the clash is mutual between the older and the younger generation. Jesus recognized with sorrow that the Messianic peace can only come through tension and elimination.

Luke 13:29 And they shall come from the east and west, and from the north and south, and shall sit down in the Kingdom of God.
(cf. Matt. 8:11)

Mal. 1:11 For from the rising of the sun even unto the going down of the same my name is great among the Gentiles.
(cf. Isa. 59:19; Ps. 107:3).

Jesus combines statements from the Prophets illustrative of that coming event when Gentiles shall take their place in the Kingdom of God. Matthew expressly excludes the Jews; this was the exact opposite of Jewish expectation. Matthew says πολλοί will come, settling the matter for

the Jews that it will be no small group sitting round the banquet table as they commonly viewed the Messianic Kingdom. Instead of Jews enjoying the spectacle of Gentiles shut out, the Gentiles may be in blessedness watching the Jews gnashing their teeth. It is not a pleasant prospect that either group has the advantage of the other. Jesus came to reconcile men to God, not one race, nor one colour, but men from all directions of the compass, all may have access into the Kingdom both Jews and Gentiles. Why has it required such indescribable persecution and suffering to get the attention of the world on the worth of human souls in the sight of God! National and racial prejudices, religious bigotry, keep cramping the spiritual life of millions of both Jews and Gentiles. At the last "the test will not be national birthright or hereditary privilege, but character and conduct, and the application of this criterion will have surprising results."(a)

Luke 7:27 Behold, I send my messenger before thy face, Who shall prepare thy way before thee. (cf. Matt.11:10).

Mal.3:1 Behold, I send my messenger, and he shall prepare the way before me, etc.

Neither the Hebrew nor LXX has $\pi\rho\acute{o}\ \pi\rho\omicron\tau\acute{\omega}\pi\omicron\upsilon\sigma\upsilon$ used by all Evangelists in the first clause. Luke differs from Matthew in omitting $\acute{\epsilon}\gamma\omega$ and reading $\acute{\omicron}\varsigma\ \kappa\alpha\tau\alpha\kappa\epsilon\upsilon\acute{\alpha}\nu\epsilon\iota$ for $\kappa\alpha\iota\ \kappa\alpha\tau\alpha\kappa\epsilon\upsilon\acute{\alpha}\nu\epsilon\iota$, in this differing from the original; but he agrees with Matthew in having $\acute{\epsilon}\mu\ \pi\rho\omicron\theta\acute{\epsilon}\nu$.^{σου} All evangelists have $\alpha\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ and $\kappa\alpha\tau\alpha\kappa\epsilon\upsilon\acute{\alpha}\nu\epsilon\iota$ instead of $\acute{\epsilon}\chi\alpha\pi\omicron\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ and $\acute{\epsilon}\pi\iota\beta\lambda\acute{\epsilon}\psi\epsilon\tau\alpha\iota$ of LXX.

In Malachi, the Godhead, of which Christ the Son is a Person, declares through the prophet to the Hebrews he shall prepare away before 'my face' or in other words, before the Messiah acting in my name. But in the New Testament the Father God is represented addressing the Son in these words: "Behold I send my messenger before thy face." Thus the Evangelists report the conversation between the Father and the Son, with regard to

the appointment of the messenger, whereas the prophet communicates it to the people, as if delivered by the triune equal Godhead. The two expressions are thus found to be not inconsistent as they amount in meaning to the same thing, differing only in representation.

In this quotation Jesus is relating John the Baptist with the Elijah promised in Malachi 3:1. Jesus pays a high tribute to John saying he was far more than a prophet for with John the promise of redemption began to be translated into actuality.

It is thought that the quotation in this form came originally from some early Christian collection of 'proof texts' from the Old Testament from which arguments were drawn by Christian controversialists in their disputes with Jews. It was one of the common-places of Messianic prophecy and had been stereotyped in an independent Greek form before the Evangelists made use of it, according to Plummer.

Quotations from the Psalms

Luke 13:26,27 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets, and he shall say I tell you I know not whence ye are, depart from me all ye workers of iniquity. (cf. Matt.7:23)

Ps. 6:8 Depart from me, all ye workers of iniquity. (cf. Ps. 94:4).

Jesus used a direct quotation from Psalms in this passage on the Strait Gate and the Shut Door. When He was asked whether few would be saved, Jesus urged his questioners to be sure of the way in; it was not important for them to know the few or the many but to have entered by the strait gate or door. The objection to those who later would wish to get in would be not alone on account of their lateness but because they were unworthy, or 'workers of iniquity'. It was not enough to have known Jesus in the flesh, to have eaten and drunk with him, or to have heard Him teach in the streets. If they had not departed from their evil ways by a repentance that came from the heart and a submission to the will

of God for them, and a doing of God's will, all else would not avail.

In addition to Psalm material, Jesus may have recalled Jeremiah's word about the two ways of life and death, 'Behold I set before you the way of life and the way of death,' (Jer.21:8). His hearers were familiar with the idea of the narrow way of life.

Verses 24-30 of Luke 13 which consist wholly of Q material show by what sayings of Jesus the early Christian community reminded itself of the seriousness of life's issues.

Luke 13:35b and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.
(cf. Matt. 23:39).

Psalm 118 (117): 26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

This first clause from the Psalm passage was quoted verbatim by our Lord from the LXX. *ἐν ὀνόματι Κυρίου* means as the representative of Jehovah. Converted Israel will thus welcome the spiritual presence of the Messiah. Other possible meanings are that Jesus either referred to His triumphal entry into Jerusalem, or to His Second Advent. But the objections are that the declaration is too impressively solemn to apply to the triumphal entry; and Scriptures nowhere show that unbelieving Jews will welcome the returning Christ with hymns of praise.

This is unsuitably placed in Luke's Gospel; it could only mean that Jesus is giving His last word to Jerusalem, when He comes again He comes in the name of the Lord to reign. "Nowhere is it stated more uncompromisingly that Jesus alone holds the secret of peace in Judaea. He alone can avert national destruction."(a)

(a) W. Manson, p. 170.

Q

Allusions to the Pentateuch.

Luke 11:51 from the blood of Abel unto the blood of Zachariah who perished between the altar and the sanctuary, Yea, I say unto you, it shall be required of this generation.
(cf. Matt. 23:35; Luke 11:50; Gen. 42:22).

Gen. 4:4,8 And Abel, he also brought of the firstlings of his flock and the fat thereof. And the Lord had respect unto Abel and to his offering.

v.8 And Cain rose up against Abel his brother and slew him.

v.10 What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

2 Chron. 24:20,21 And the spirit of God came upon Zachariah the son of Jehoiada the priest: and he stood above the people, and said unto them Thus saith God, Why transgress ye the commandments of the Lord, that he can not prosper? because ye have forsaken the Lord he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord.

These were

the first and the last murders in the Jewish canonical scriptures, which ended with Chronicles. So the phrase is equivalent to: 'in all your national history', although chronologically Uriah's death is later (Jer. 26:23). Zachariah the son of Barachiah was the prophet, and there is no mention of his having been murdered: in Matt. 23:35 'the son of Barachiah' is probably a mechanical slip, as Plummer suggests.

Jesus indicted the existing generation upon whom the judgment would fall for all the murders of their past national history. He may have expected soon some outstanding example of their wickedness.

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? (cf. Matt. 7:11).

Gen. 6:5 And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

πονηροὶ ἀπ' ἀρχῆς 'Being evil from the first', evil already, a much stronger term than πονηροὶ ὄντες (Matt. 7:11). The sinfulness of human nature,

the fact that men are imperfect both in motive and action, is taken

everywhere for granted by Jesus. Nowhere in His teaching do we find a doctrine of Adamic guilt or inherited transgression, but there is an open-eyed admission of what Judaism considers the 'evil impulse' in man. The 'a fortiori' argument is used in this verse: evil men -- the good God; material things -- the greatest of spiritual blessings.

Luke 13:20,21 Whereunto shall I liken the Kingdom of God? It is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened. (cf. Matt. 13:33)

Gen. 18:6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes.

There is apparently only one connecting link here between what Jesus said in the parable and what Abraham said to Sarah: the quantity of meal in each case was three measures, the usual amount required for one mixing of dough. We shall never know whether Jesus was recalling this ancient incident in the experience of Abraham when he framed the wording for this little parable. The picture of breadmaking was a daily scene in Jewish communities and dated back very far into their history. Perhaps we may see some reason for the parable if we may see some importance attached to the meeting of the Lord with Abraham in the extraordinary visit of the three men. They came to announce that to Abraham and Sarah should be born in their old age a son, and through him, Isaac, God would fulfil His covenant with Abraham that in him and in his seed should all the families of the earth be blessed. The meal was prepared for the guests at the command of Abraham. Jesus' parable is the lesson of the invincible inward power of righteousness. The present effects may be small and meagre as a result of Jesus' teaching, nevertheless at the advent of the Kingdom a very great number of persons would be found prepared.

Luke 17:28,29 Likewise even as it came to pass in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded, but in the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. (cf. Matt.11:21-23; 10:15; Luke 10:12).

Gen.19:16,24 But he lingered: and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city.

v.24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

Matthew omitted this reference. This is another illustration of unpreparedness or careless enjoyment suddenly overwhelmed when the day of the Son of Man comes. Jesus recalled for their warning the catastrophies of Noah's time and of the fate of Sodom in the time of Lot. Paul gives a parallel warning in 1Thessalonians 5:1-10.

The document Q contained a 'little apocalypse' as also Mark (ch.13), a discourse purporting to give our Lord's forecast of the coming of the Son of Man and the end of the existing order of things. This section Luke 17:22-37 is the apocalypse of Q, a 'solid piece of Q' says Streeter.

Luke 17:32 Remember Lot's wife.

Gen.19:26 But his wife looked back from behind him, and she became a pillar of salt.

"Lot's wife looked back with a wish to recover worldly possessions and enjoyments," says Plummer. Jesus was stressing absolute indifference to all worldly interests as the attitude of readiness for the Son of Man. He may have meant this in both a literal and a spiritual sense. As Lot's wife was unworthy of the safety offered her, so the Christian whose first thought at the Advent of the Son of Man was about the safety of his goods, would be unfit for the Kingdom of God.

One of the difficulties of passages like this is to distinguish between Jesus' reference to the coming catastrophe in Jerusalem and the prophecies of the end. He may have referred here to escaping from the doomed city, as Lot and his family escaped, and to be ready to leave all.

Luke 11:20 But if I by the finger of God cast out devils, then is the Kingdom of God come upon you. (cf. Matt.12:28).

Exodus 8:19 (15) Then the magicians said unto Pharaoh "This is the finger of God; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.

Jesus makes distinction between His own work as direct work of God and the Jewish exorcists who used charms and incantations with reliance on the power of God. The expression came naturally to Jesus as it occurs a number of times in his favourite books of the Old Testament, e.g. Ex.31:8; Deut.9:10; Ps.8:4. It is an anthropomorphism common in Luke's Gospel; Matthew has *ἐν πνεύματι Θεοῦ* 'by the spirit of God.' Jesus makes the coming of the Kingdom of God present with His coming, as well as future. The strong man fully armed is Satan; the stronger than he, is God or Christ. Only God-given power can exorcise the demons. 'Finger of God' on Jesus' lips means 'putting forth of God's power' or 'God directing me to this work of saving souls from Satan.'

Luke 17:34 I say unto you, In that night there shall be two men in one bed; the one shall be taken, and the other left. There shall be two women grinding together; the one shall be taken, and the other left.

Ex. 11:5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill, and all the firstborn of cattle.

Aside from the announcement that closest friends would be separated in the Judgment Day, and women mill workers would be parted, Jesus used language that greatly compares with the separation brought about in the judgment of God upon the Egyptians in the last plague. What caused such retribution upon Egypt? Pharaoh's hardness of heart, repeated rebellion against God and God's servant Moses. Equally, Pharaoh's selfishness in exploiting the Israelites, making great gain out of their slavery; it was too much to see them depart and deprive the realm of so much gain. But God saw Israel His child, beaten, enslaved, humiliated, and after

repeated entreaties through Moses, with plague after plague to awaken a guilty conscience, the last extreme stroke fell. It may be that Jesus with majestic skill is visioning the whole future outlook of men's hardness of heart; men failing to respond to His entreaties, rebelling against His reign in the world and in their hearts. In the fulness of time it must come to judgment and the awful separations and sufferings upon a rebellious humanity. "Everything turns on the moral fitness of the individual for the new order, so that the closest comrades may find themselves parted." (a) "The inexorableness of the moral issues of life could not be more vividly expressed". (b)

Luke 12:35 Let your loins be girded about, and your lamps burning.
(cf. Matt. 25:7).

Ex. 12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the Lord's passover.

The children of Israel must make haste to leave Egypt, their hour has come. Long flowing robes were a hindrance to activity. Elijah could not run until he had girded up his loins, (1Kgs. 18:46); nor could Gehazi make haste to lay Elisha's staff on the face of the dead child except he gird up his loins (2 Kgs. 4:29). Jeremiah is commanded to gird up his loins and arise, and speak God's word, (Jer. 1:17). In Job also the phrase occurs a number of times (Job 38:3; 40:7). So it was a current term expressing readiness and haste to perform the things commanded. It therefore came readily to Jesus' mind in exhorting his disciples to be energetic to do the work of the Kingdom, and look with expectancy for the arrival of their Lord. ^{Σμω} is emphatic: 'whatever others may do, this is to be your condition.' While this passage is eschatological primarily, yet every opportunity may be construed as a 'coming of the Son of Man' hence a very important ethical principle is stated by our Lord.

(a) Balmforth "The Gospel of St. Luke" p. 250.
(b) W. Manson, p. 200.

Luke 10:20 Howbeit in this rejoice not, that the spirits are subject unto you, but rejoice that your names are written in heaven.

Ex.32:32,33 Yet now, if thou wilt forgive their sin --- and if not, blot me, I pray thee, out of thy book which thou hast written, And the Lord said unto Moses: Whosoever hath sinned against me, him will I blot out of my book. The

The feeling of Moses was, blot their sins or blot me from thy book of remembrance. The Psalmist said, "Let them be blotted out of the book of life, And not be written with the righteous," Ps.69:28. And Daniel 12:1 has the prophecy "And at that time thy people shall be delivered, every one that shall be found written in the book." (Cf. also Isa.4:3; Ezek.13:9).

The expression is found from Exodus to Revelation, so Jesus was familiar with the use made in the Old Testament books. He used the term to express the idea of God holding his children in remembrance, numbering them as his own, not one escaped his notice. But as Matthew records, no one could claim membership whom the Lord did not know: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt.7:22,23). 'But you to whom spirits are subject, rejoice greatly that your names are written in heaven.' As Dr. Easton says of Jesus' consciousness of an accomplished fact: "the existence of a people prepared for the Kingdom and already registered as its citizens." The results of the mission are a proof to the disciples of their inheritance in the Realm of God.

Luke 11:28 Yea, rather, blessed are they that hear the word of God and keep it.

Lev. 22:31 Therefore shall ye keep my commandments, and do them, I am the Lord.

Jesus merely answered this woman who exclaimed "Blessed is the womb that bare thee", by saying Blessed rather are those who hear and observe the word of God. He turned from the natural to the spiritual

blessedness. The Bible constantly does that. Almost countless references emphasize the blessedness of the spiritual life. The keeping, i.e. the observing of the commands of God, brought certain happiness and peace to the doers, even in early Israel. How numerous are the references about God's commandments. "Blessed is the man whose delight is in the law of the Lord and in his law doth he meditate day and night. (Ps.1,2). Blessed is the man that feareth the Lord, that delighteth greatly in his commandments, (Ps.112:1). With Jesus the conception of the family of God took precedence over all other earthly relationships. 'Whosoever shall do the will of God, the same is my brother, and sister, and mother.' (Mark 3:35; cf. Luke 8:19-21) To be privileged as was His mother to share in His humanity was something, but to have communion with the Divine was infinitely more to be desired. Only one could be so highly favoured as the former; every one who hears and keeps the word of God may be among the latter.

Luke 17:3 Take heed to yourselves, if thy brother sin, rebuke him; if he repent, forgive him. (cf. Matt. 18:15).

Lev. 19:17 Thou shalt not hate thy brother in thine heart; thou shalt surely rebuke thy neighbour, and not bear sin because of him.

This passage from Q on the subject of Forgiveness is introduced by Luke with two other subjects, that of Offences preceding, and that of Faith following. The thought of moral responsibility in connection with offences seems to connect with the parables preceding in Luke's Gospel, so may account for Luke's placing this group together here. Matthew gives a much larger passage (Matt. 18:15-35); he has collected several other sayings. "Forgiveness is conditional on repentance, because it is essentially the restoration of right relations: if the wrongdoer persists in dissension, the injured person may have the will, but he has not the power, to make forgiveness actual." (a) Yet the tenderness is not to be weakness, as the word ἐπιτίμωσθαι plainly shows. The fault is not to be passed over without notice according to the Old Testament. (Lev. 19:17) (a) Balmforth, p. 245.

Luke 11:42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God: but these ought ye to have done, and not to leave the other undone. (cf. Matt. 23:23)

Deut. 14:22 Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year.
(cf. Ps. 33:5; Micah 6:8; Zech 7:9; 1 Sam. 15:22)

Jesus was not attacking the forms but the formalism of the Pharisees. He recognized the Old Testament tithing in His remark "these ought ye to have done." But the Old Testament had a message against performances which had lost their spiritual significance, if they ever had any, ~~a~~ a message against those who failed to show a spirit of mercy and love to mankind, and love to God. No Jew was without access to such Divine regulations for individual and social life. But instead of stressing these important Old Testament laws of obedience to God, they seemed intent upon assimilating an ever increasing number of formal exercises which were proving deadening to the spirit of true religion. Against this Jesus launched His attack. ἀγάπη fairly common in LXX and frequent in the New Testament Epistles, is rare in the synoptic Gospels. Luke uses it here only, Matthew only once (24:12), and Mark not at all. Perhaps Micah 6:8 "What does the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God" was a familiar thought in Jesus' mind as He speaks to those offending Pharisees. First things must have first place according to the teaching of Jesus.

Luke 11:34 The lamp of the body is thine eye; when thine eye is single, thy whole body also is full of light, but when it is evil, thy body also is full of darkness. (cf. Matt. 6:22, 23).

Deut. 15:9 Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him naught; and he cry unto the Lord against thee, and it be sin unto thee. (cf. Prov. 28:22)

Jesus was adapting an Old Testament phrase if "thine eye be evil" in His reference to those who demanded a sign. He was the plainest sign which could be revealed by Infinite Love, yet He was beset by men who

wanted more evidence. Jesus who was Himself the Light of the world, finds the fault of not seeing, due to an evil eye, a diseased eye, an eye not registering true impressions. So with the inner or spiritual eye, the light that is within thee. So Jesus warns his hearers against trifling with conscience. The light of the soul may be quenched.

Luke 12:47,48 And that servant, which knew his Lord's will and made not ready, nor did according to his will shall be beaten with many stripes; but he that knew not and did things worthy of stripes shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required, and to whom they commit much, of him will they ask the more.
(cf. Matt. 11:24: 25:29; 13:12)

Deut. 25:2,3 and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness by number, Forty stripes he may give him, he shall not exceed, lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. (cf. Lev. 5:17)

Punishment by beating (*δεῦν*) with a given number of stripes according to the offence was an ancient custom. Jesus uses the phraseology to describe the eschatological procedure for those servants who have been gravely negligent, who will be beaten with many stripes, and the merely careless ones who will not escape punishment but will receive few stripes. Punishment is made proportionate to knowledge; some stewards have less advantage in knowledge than others. It is not determinable whether Jesus meant this for the apostles or also for a wider application. It is clear now that sacrifice and watchfulness are demanded of all believers in Christ, and especially so of all His ministers.

Luke 14:26 If any man cometh unto me and hateth not his own father and mother, and wife and children, and brethren and sisters, yea, and his own life, also, he cannot be my disciple.

Deut. 33:9 Who said of his father, and of his mother, I have not seen him. Neither did he acknowledge his brethren, nor knew his own children: For they have observed thy word, and kept thy covenants.

The Levites set apart for the sacred ministry in Old Testament times

were called upon to make the sacrifice if necessary of all near and dear relationships in order to fulfil their obligations acceptably in the sanctuary. So it is shown in Deut.33:9. Jesus makes the same requirement of those who would follow Him. Not that every one who follows must literally hate his parents and wife and children, that would be monstrous, but if necessary, a man's allegiance to Christ stands first in preference to the state, the family, and even his own life. "The requirement to hate father and mother, means that the extremest violence must be offered to one's own affections and inclinations in cases where family ties conflict with personal allegiance to the call of Christ. Natural feelings must in such cases not only be denied but slain."(a) "Our Lord is insisting in the strongest words He can find that there is literally nothing, however good, however dear, which must be allowed to conflict with the claims of God. This is the fundamental basis of human life for all who realize that God exists, and that His love and wisdom are to be depended upon with absolute confidence." (b)

Allusions to Later Histories.

Luke 12:7 But the very hairs of your head are all numbered. Fear not, ye are of more value than many sparrows.
(cf. Matt. 10:29,30; Luke 21:18).

1 Samuel 14:45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day.
(2Sam.14:11; 1 Kgs.1:52; Dan.3:27)

Jesus intimates that the God who could save Jonathan from the cruelty of his father Saul so that not a hair of him should fall to the ground; and the God who could rescue the three Hebrews from the fiery furnace in Daniel's time, such a loving God can be interested in the minutest affairs of any one of his trusting children. "Never has faith in the individualizing Love of God risen to a higher expression than in the saying about
(a) W.Manson, p.175
(b) Balmforth, p. 234.

the sparrows and in the assurance that 'the very hairs on your head are all numbered.' Whereas philosophers have striven to attain to the idea of God by a process of abstracting from all the particular interests, sorrows, wants, cares, and sufferings which have to do with human life, Jesus, taking the opposite way, seeks the fullness and glory of the divine being in the completest identification or integration of that being with all that concerns the lives of his creatures. God, because he is God, is interested in everything that affects his creatures, and therefore on their part the completest trust is necessary."(a)

Luke 10:5,6 And into whatsoever house ye shall enter, first say, Peace be to this house, and if ~~a~~ son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. (cf. Matt. 10:7,8,10-16).

Judges 6:23 And the Lord said unto him (Gideon) Peace be unto thee, fear not: thou shalt not die.

1 Sam. 25:6 and thus shall ye say to him that liveth in prosperity, Peace be unto ~~all~~ that thou hast.

Jesus instructed his disciples and the Seventy to follow the ancient custom of greeting the host with 'Peace be to this house,' wherever the disciples might enter. A 'son of peace' meant a man who was worthy of their salutation, and who received them hospitably; *υἱὸς εἰρήνης* was a Hebraism, 'one inclined to peace.'

Interest is taken in the number Seventy. There were seventy appointed to assist Moses to bear the burden of the people in judging and instructing them: Num. 11:16,17,24,25. The number of the nations of the earth traditionally was seventy, (Gen. 10). The Sanhedrin numbered seventy. It was considered that seventy was the right number for a supreme court or council, e.g. Josephus in organizing Galilee appointed 'seventy of the most prudent men, elders in age'; and the Zealots in Jerusalem had seventy men in their council of chief men. Jesus appointed seventy for a

(a) W. Manson, p. 150,151.

specific work which should be accomplished quickly in parts of the country where Gentiles were more numerous than in Judaea and Galilee. It may be, as some think, He sent the Twelve to the Twelve tribes of Israel, 'the lost sheep of the house of Israel', and the Seventy to the rest of of the world, the seventy nations of the earth, the 'other sheep' which He had, 'which were not of this fold!'

Luke 12:31 Howbeit seek ye his kingdom and these things shall be added unto you. (cf. Matt. 5:6, 20; 6:25-33. (Matt. 6:29; Luke 12:27; 1 Kgs. 3:13; 10)

1 Kgs. 3:11-14 (This passage contains the dream of young king Solomon who wisely chose understanding in matters of government as the greatest blessing God could bestow. For his wise choice God added all other things, riches, fame, conquest over opposing forces, and the promise of long life if he walked with God.)

It is significant that in this teaching of Jesus about anxious care for the necessities of life he should mention 'Solomon in all his glory.' It clearly indicates that He was recalling the greatness of that early empire, the splendour of his realm, the happiness and peace of his subjects, but above all that he had in the dream asked for wisdom and understanding which was well pleasing to God, ^{and} God rewarded Solomon accordingly. So Jesus said to his disciples, Seek ye first the kingdom of God and its righteousness, and all these things shall be added unto you, "Spiritual well-being takes precedence over, and is the root of, all other well-being. The Realm of God, the objective of God's redeeming purpose for mankind, is the one thing for which disciples were called to strive." (a) It is to be noted that in Jesus' teaching there is no contempt for material things such as is found even in Platonism and Stoicism. Nowhere else do we find a spiritual idealism so heroic and so exalted, and yet so wholesome, so free from doctrinaire, pedantries, or again a practical realism so firmly based on the actualities of human life, but so free from the pedestrian commonplaces of average prudential moralizing." (b)

(a) W. Manson, p. 155.

(b) Balmforth, p. 221.

Luke 11:31 The queen of the south shall rise up in judgment with the men of this generation and shall condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.(cf.Matt.12:42.)

1 Kgs.10:1-13 v.1.And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord she came to prove him with hard questions, etc. (cf.2 Chron.9:1-12)

The story of the queen of Sheba visiting king Solomon is told in two places in the Old Testament,giving practically the same data. Luke inserts this illustration between the two sayings about Jonah. Matthew keeps the two sayings about Jonah together. Luke places the Ninevites after the queen of Sheba either for chronology,or for effect, or both: their case was the stronger of the two. There is a three-fold contrast in this illustration: (1) between a heathen queen and the Jews; (2) between the ends of the earth and here; (3) between Solomon and the Son of Man.

Jesus made a claim to be greater than Israel's kings and prophets. How straight from the shoulder He is in arraigning those Jews for their heinous indifference to the revelation of God. The queen of the south was overwhelmed, the half had not been told her of Solomon's realm, but a greater than Solomon had come. The Ninevites repented at the preaching of Jonah in a far away heathen land, but a greater prophet and preacher had come. The contemporaries of Jesus will at the Day of Judgment be convicted and put to shame by the brilliant example of those who under far less favourable conditions, indeed in heathen darkness, acted upon the evidence which was granted to them, and shine for ever as instances of spiritual earnestness and zeal.

Luke 9:55 But he turned and rebuked them(and said, Ye know not what ; manner of spirit ye are of)(for the Son of Man came not to destroy men's lives but to save them.)
(Parts of this verse within parentheses omitted in A B C L

2 Kings 1:10,12 And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven and consume thee and thy fifty. And the fire of God came down from heaven and consumed him and his fifty.

The longer text may be due simply to homiletical elaboration

of the incident by some early Christian writers.

Allusion is made here to an incident in the Old Testament. If the parenthetical parts of this verse are not authentic words of Jesus, by 'rebuking them', He understood what they were suggesting, and the rebuke headed off any repetition of what Elijah did twice in close succession. The words in parenthesis may well have been the thought of Jesus in a situation like that. Those 'sons of thunder' (Mark 3:1), had so much to learn about the gentleness of Jesus under trying circumstances. Jesus had not come to destroy men but to save them. What must Jesus think of the wholesale destruction of men's lives in our modern world? "This is one of the most revealing passages in the Gospels for the difference between the Old Testament and New Testament conceptions of God." (a)

Luke 11:18,19 And if Satan also is divided against himself how shall his kingdom stand? because ye say that I cast out devils by Beelzebub? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they shall be your judges. (cf. Matt. 10:25)

2 Kgs. 1:2 And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go, inquire of Beelzebub the god of Ekron, whether I shall recover of this sickness.

There is difficulty over the form of the word 'Beelzebub' and over the identity with Satan. Σ^B have 'Beelzeboul' $\beta\epsilon\epsilon\lambda\zeta\epsilon\beta\omicron\upsilon\lambda$ in Luke 11:18,19; Matt. 10:25; 12:24,27, and B has this Mark 3:22. The word occurs nowhere else in the New Testament and nowhere at all in the Old Testament. This form is identified with 2 Kgs. 1:2,3,6. $\beta\alpha\alpha\lambda\ \mu\upsilon\tau\iota\epsilon\lambda$ and $\mu\upsilon\tau\iota\epsilon\lambda$ for Beelzebub, 'lord of flies.' But Beelzeboub $\beta\epsilon\epsilon\lambda\zeta\epsilon\beta\omicron\upsilon\beta$ is found in no Greek manuscript of the New Testament, the form has come through the Vulgate. With the termination $\beta\omicron\upsilon\beta$ the connection with the Ekronite 'god of flies' must be abandoned. $\beta\epsilon\epsilon\lambda\zeta\epsilon\beta\omicron\upsilon\lambda$ may either mean 'lord of the dwelling' i.e. of the 'heavenly habitation', or 'lord of dung' i.e. idolatrous abomination. 'Lord of idols', 'prince of false gods' comes (a) Balmforth, p. 199.

close to 'prince of the demons.' It is uncertain whether the Jews identified Beelzebub with Satan, or believed him to be a subordinate evil power. Since it is not apparent why the god of Ekron should be connected with the prince of demons, and since neither Beelzebub nor Beelzebul are names in Jewish literature for Satan, it may be best as Dr. Manson says, to drop all reference to the god of Ekron, and to explain Beelzebul etymologically as signifying 'lord of dung' i.e. the Baal or lord or divinity, meaning Satan, to whom the heathen offer idolatrous sacrifice. More significant than the controversy over the name Beelzebub is the fact that both traditions, Mark and Q, give the episode, thus proving that Jesus performed miracles, and was accused of doing so by the method of magic. That our Lord worked miracles of healing can only be denied by a wholly irrational skepticism, says Balmforth.

Luke 10:4 Carry no purse, no wallet, no shoes; and salute no man on the way. (cf. Luke 9: 1-5; Matt. 10:9-15).

2 Kgs. 4:29 Then he (Elisha) said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man salute him not; and if any salute thee, answer him not again, and lay my staff upon the face of the child.

Possibly the reason for this injunction lies in the fact that oriental greetings on the way were wont to be diffuse. On the principle that the King's business requireth haste, Jesus used a form of expression here similar to that of Elisha in sending forth the Seventy on their mission through Perea and Samaria. Since partly the work of these Seventy was miraculous, in that they said upon returning 'even the devils are subject unto us in thy name', we may presume that Gehazi's work was supposed to result in a miracle. Christ's messengers are to go out in the same spirit as they would go to the services of the temple, avoiding all distractions. Entire devotion to the work in hand is necessary, and that idea reflects Elisha's command to Gehazi.

Luke 11:9 And I say unto you Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.
(cf. Matt. 7:7-11; 18:19; 21:22)

1 Chron. 28:9 and thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him he will be found of thee: but if thou forsake him, he will cast thee off forever. (cf. 2 Chron. 15:2; Prov. 8:17; Jer. 29:13; I Isa. 55:6).

Present Imperatives expressing continuous attitudes and actions; 'I' is emphatic. Jesus' words and thought here are frequently given in the Old Testament under various conditions, so that we find Jesus taking up a familiar Divine exhortation and applying it up-to-date. It applied to kings but also to the humblest of God's human creation, all are invited to ask, to seek, and to knock. God will hear and answer the humble and sincere petition of a true searcher for God, as he answered the urgent suppliant in the parable, (verses 5-8). In the Old Testament passages the emphasis is on seeking God the giver of every worthwhile gift. Jesus emphasizes how willingly the Father will bestow good things upon those who earnestly, patiently, perseveringly pray.

Allusions to the Major Prophets.

Luke 12:4,5. And I say unto you, my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear, Fear him, which after he hath killed hath power to cast into hell: (Gehenna), Yea, I say unto you, fear him.

Isa. 8:12,13 Say ye not, A conspiracy, concerning all whereof this people shall say A conspiracy: neither fear ye their fear, nor be in dread thereof. The Lord of hosts, him shall ye sanctify, and let him be your fear, and let him be your dread. (cf. Isa. 51:12,13; Jer. 1:8).

There was a sufficient number of passages exhorting faithful Israel to fear God with reverence. Jesus throughout His ministry bids His people 'Fear not'. Jesus is emphasizing fearlessness on the part of His followers with respect to men and circumstances, since they have no final claim or authority. But He does stress the 'fear of God' that religious

attitude of submission, to the absolute authority of supreme love; a reverent obedience to God. 'Gehenna' is a transliteration of the Hebrew for 'valley of Hinnom'. It was the Jewish symbolical name for the place of punishment in the life hereafter, (Jer. 7:31-33; Isa. 66:24) The valley was the place where the rubbish of the city of Jerusalem was cast and burnt; it had in the past been desecrated by the ghastly worship of Moloch (2 Kgs. 16:2,3; 2 Chron. 18:3; Jer. 32:35), the abominations were abolished by Josiah, (2 Kgs. 23:10).

Luke 10:18 I beheld Satan fallen as lightning from heaven.

Isa. 14:12 How art thou fallen from heaven, O day star, son of the morning! how art thou cut down to the ground which didst lay low the nations!

This remark from Jesus came immediately after the joyful note expressed by the Seventy because of their success. Even demons were subject to them in Christ's name, whereupon Jesus added to their exultation by saying "I beheld Satan fallen", i.e. I saw him prostrate, not able to rise, a complete conquest of Satan was in progress which would be a source of encouragement for his disciples when they might feel like despairing over small achievements. The word of Jesus is similar to that of Isaiah which Jesus might have adopted for His answer. It was natural for Jesus to use Scripture language. He used *περόντα* the aorist participle. This passage is again conclusive evidence as to Christ's teaching respecting the existence of a personal power of evil. (Luke 8:12; 13:16; 22:31). In all these cases it would have been quite natural to speak of impersonal evil. The success of the disciples was a symbol of the complete overthrow of Satan. The Messiah had come; His reign had begun. It recalls Jesus' temptation in the wilderness, 'when He saw the power of Satan to be in principle overthrown. It is quite possible that Jesus alludes to a vision which He had contemporaneously with the disciples' mission: while you were away, I saw Satan fall. The passage marks the significance which Jesus attached to the disciples' mission.

Luke 10:13,14 Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sack-cloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment than for you, (cf. Matt. 11:21; Jonah 3:6; Dan. 9:3; Isa. 58:5).

Isa. 23; Ezek. 28:2-24; Amos 1:9,10

'Sitting in sackcloth and ashes' was a well known Old Testament expression of grief, and penitence, so Jesus used it here.

The Prophets pronounced the Divine condemnation on Tyre and Sidon, cities of Phoenicia of Syria. Jesus had been there with his disciples near the close of his Galilean ministry. It was there He healed the daughter of the Syro-Phoenician woman. This ancient Philistia which had caused so much anxiety for Israel in their conquest of Canaan would fare better in the Judgment than the privileged cities of Chorazin, Bethsaida, and Capernaum. This was the ultimatum pronounced upon these Galilean cities, they had sinned away their opportunity by indifference and impenitence. We know nothing of Jesus' work in Chorazin; only once is Bethsaida referred to (Mark 8:22-26); but Jesus made his headquarters in Capernaum during his Galilean ministry. We must assume that they were Privileged above other cities, but reacted less favourably than others, to bring down upon their heads such a sentence of judgment. Of Chorazin and Bethsaida the paradox was true, that the Kingdom of God had come nigh to them, and yet they were far from the Kingdom of God.

Luke 11:2 When ye pray, say, Father, Hallowed be thy name, Thy kingdom come. (cf. Matt. 6:9-13)

Isa. 29:23 But when he seeth his children the work of mine hands, in the midst of him, they shall sanctify my name; yes, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. (cf. Ezek. 36:23).

It is said that much of the Lord's Prayer can be paralleled. Our Lord, as His custom was, builds on existing foundations, and His originality is shown in the use He makes of His materials. It is pointed out that God was Father to the nation of Israel, but seldom regarded as

Father of the individual in the canonical books of the Old Testament. In the Apocrypha, e.g. Ecclesiasticus, God was increasingly thought of as Father. Jesus took this as basic for his teaching on God. The 'name' of God means the nature and character of God as revealed to men. The child of God is to adore the eternal Father of souls. The prophets mentioned the obligation of Israel to sanctify or hallow the name of God. The Reign of God, including the omitted clause 'thy will be done' is to be sought; for the whole purpose of God for man is summarized in His reign.

It is to Jesus first of all that we are indebted for the revelation of that vital relation to God as his children. His own consciousness of unique relation to God at the age of twelve years is revealed when He said, Did you not know that I had to be at my Father's house? Dalman thinks this means 'the things of my Father' namely, the study of the Law and Scripture at the place where they are expounded. From His own early consciousness, then, as well as from the background of the Old Testament, we get in Jesus' teaching the supreme word 'Father' for Him whom we worship and adore.

Luke 12:32 Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom. (cf. Matt. 6:25ff)

Isa. 41:14 Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy redeemer is the Holy One of Israel.

Was Jesus thinking of Psalm 23:1 'The Lord is my shepherd, I shall lack nothing? The Good Shepherd assures His flock that their seeking after the Kingdom will not be in vain. Since they have chosen to seek the Kingdom the necessities of life will be supplied. They (ὀλιγόπιστοι) (of little faith' are anxious for the necessities of life and may lose the joy of entering the Kingdom. This verbal parallel with Matthew's passage on 'anxiety' provides one of the more striking pieces of evidence for the existence of the hypothetical document Q.

"The havoc wrought by anxiety and fear has at no time been more prominent, and the most important new developments in medical and psychological science have been inspired by the urgency of the need to overcome them.

Luke 11:21, 22 When the strong man fully armed guardeth his own court, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour, wherein he trusted, and divideth his spoils.
(cf. Matt. 12:29)

Isa. 49:24 Shall the prey be taken from the mighty, or the lawful captives be delivered? (cf. Isa. 53:12)

This reference of Jesus which has its roots in Isaiah's prophecy has been discussed under Mark 3:27. Jesus refers to Satan as the 'strong man fully armed' and He or the Father 'stronger', who breaks down his barricade, and carries off his armaments and goods, and leaves him powerless. The 'spoil' is here the persons whom Satan has possessed by demons, but now delivered by Jesus' power.

Luke 6:29 To him that smiteth thee on the one cheek offer him also the other: and from him that taketh away thy cloak, withhold not thy coat also. (cf. Matt. 5:39-42)

Isa. 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. (cf. Lam. 3:30).

Jesus is giving illustrations of the spirit of love which is to reform all the actions of His followers. The deepest lesson His life and death is that love has to suffer. Love cannot merely evade evil; it must meet it and challenge it. But it cannot meet it with evil. Ill-will and vengeful hate, which seek to injure and defraud, will cause suffering, but they are to be met by good-will, free from any 'hitting back' or desire to injure in return. Thus it will always appear to suffer wrong, never to do wrong. This essential character of love our Lord illustrates in that vivid and picturesque way which made His sayings so memorable and arresting. It may be that Jesus was thinking of the methods pursued

by extreme nationalists of His time, who were inclined to meet violence and extortion by like methods. Individuals and nations have not been willing to accept Jesus' principle of love in relation to wrong doers. The old rule 'an eye for an eye and a tooth for a tooth' still is practiced, so the inevitable consequences of hatred, family ^{ex} feuds, bitterness between races, and national warfare continue to this day. It is not sufficiently believed in modern times that 'Vengeance is mine, I will repay, saith the Lord' and 'Judge not, that ye be not judged.'

"Nowhere does it appear more clearly that Jesus claims lordship not merely over a man's conduct but in the inmost recesses of his nature."

^{Ideally} ~~non-resistance~~ is the principle which all must follow who would serve God's purpose of redemption. Jesus adopted the principle not because it was Scriptural but because it was rooted in the nature of love, in the will to good itself. For the sake of this will to good all personal revenge, greed, self-seeking must be renounced, and even where the situation is more complex, involving other considerations than those of personal defence or honour, the same principle of benevolence, pure and unlimited, is still to be the rule of action. " (a)

Luke 6:20 Blessed are ye poor, for yours is the Kingdom of God.
(cf. Matt. 5:3-12)

Isa. 61:1 The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, (or poor, οἱ πτωχοί). (cf. Luke 4:18; Isa. 66:2).

Plummer says we have no right to supply ἐν πνεύματι from Matthew. It means poverty literally. Jesus said Blessed are you disciples who are poor, because that preserves you in your dependence on God, and helps you to be truly His subjects. It does not mean that poverty will make men poor in spirit, nor that poverty is a blessing to all men.

Jesus also means that His disciples already possess the kingdom of God, ἐστί; but the kingdom is not theirs as yet in its fullness, but the remaining things are promised in the following Beatitudes.

The word 'poor' has a religious as well as economic meaning. It applies to all those who under injustice, loss, and contempt, have set their hope on God and remained loyal to His will. The Psalmist in (Ps.40:17) says 'But I am poor and needy, yet the Lord thinketh upon me, thou art my help and my deliverer; make no tarrying, O my God.' (Ps.34 : 6; 72:2-4; 72:12-14).

Jesus found a warmer welcome among these humbler sections of society; adversity had sharpened their desire for spiritual good; such receptivity of spirit was the primary condition of receiving the Kingdom of God.

Luke 6:25 Woe unto you ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now, for ye shall mourn and weep.

Isa.65:13,14 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry, behold my servants shall rejoice, but ye shall be ashamed: Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

First of all Jesus has followed Isaiah in the matter of pronouncing a series of woes *ὡαί* (cf. Matt.23:13-29; Luke 6:24-26; Isa.5:8,11,18, 20,21,22.) Part of the prophecy was fulfilled at the siege of Jerusalem when the people were reduced to starvation. But the reference *πενία* here may be the loss of spiritual food. Those joyful now over present prosperity will by loss, be brought to grief; but the worst loss will be that of spiritual joy hereafter. Nothing but the kingdom which Christ came to proclaim is the true satisfaction of the human spirit.

Two reasons have been suggested for not ascribing these woes to Jesus: (1) they are not in Matthew in this context, so must not have been a part of Q; (2) they are simply inverted forms of the Beatitudes, so may be a Jewish Christian commentary on the Beatitudes; it is spoken in the spirit of the Jerusalem church.

Luke 6:26 Woe unto you when all men shall speak well of you! for in the same manner did their fathers to the false prophets (cf. Matt.7:15).

Jer.5:31 the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof? (cf. Isa.30:10; Mic.2:11)

Jesus was recalling days in Israel's history when the work of false prophets was having its devastating results. How carefully He had gone over the matter analytically so as to prepare His disciples to meet similar conditions. He knows they will be tempted by flattery to water down the message of truth to please a popular audience. It will have indicated a condition of spiritual decline when all men speak well of them, hence they are subjects to be pitied, 'woe unto you'.

Luke 6:49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation, against which the stream brake, and straightway it fell in, and the ruin of that house was great. (cf. Matt.7:26,27)

Ezek.13:10-16 The wall daubed with untempered mortar was destroyed. (cf. Amos 6:11)

There is a striking similarity between Jesus' parable of the house built without a foundation, and the wall of Ezekiel's prophecy. Evidently Jesus was using Ezekiel's form of writing, adopting the model, but changing it to fit his intention to press the individualistic responsibility for hearing His Kingdom message.

Here is Jesus' lesson on discipleship: 'a disciple is one who acts upon Jesus' words, carries out His will, makes the teaching of Jesus the foundation of life and character. In Matthew the distinction is between the men who chose different locations upon which to build. In Luke it is the distinction between the man who dug down to rock foundation and the man who built on the surface without any foundation. Jesus may have in mind the familiar scene in Palestine of a dry wadi suddenly becoming a raging torrent sweeping away everything not firmly fixed. It is his illustration of swift judgment upon the unprepared, or thoughtless soul. Integrating into their lives the truth Jesus has taught is wise on all

accounts, particularly in preparation for sudden emergencies.

"Jesus is not commending an ideal of perfected religious living which has only a temporary and provisional relation to the Kingdom of God. Rather does he mean that 'one who did not come into genuine fellowship with God now would have no hope of happy admission into the divine presence when the Kingdom was finally established.'" (a) To enter the Kingdom is, in fact, to live by the power and in the spirit of the Father-God.

Luke 15:4-7 (Search and finding of one sheep lost out of the flock.)

Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just (righteous) persons which need no repentance. (Cf. Matt. 18:12-14.)

Ezek. 34:6 My sheep wandered through all the mountains, and upon every high hill; yea, my sheep were scattered upon all the face of the earth: and there was none that did search or seek after them. (cf. Isa. 53:6; 40:11)

It is not difficult to see where Jesus found material for his parable of the Lost Sheep. The 34th chapter of Ezekiel is God's accusation against the shepherds of Israel who were unfaithful in their ministry; they had fed themselves instead of the sheep; they scattered the sheep so that they became a prey to all enemies; and they failed to go after the lost. Jesus the Good Shepherd will be an example for all under-shepherds to fee, protect, defend, and risk life to seek and to save the lost. It is a beautiful illustration of the love of Christ for a lost world, and no wonder after all He has done for mankind that there should be joy in heaven over one sinner that repenteth; yea, and joy on earth in that saved one's heart, and joy in the heart of God's faithful shepherd who rescued a soul from Satan.

According to Montefiore, the theme of repentance has a new note "The theme is not 'Repent, while there is yet time, but how good repentance is and how beloved of God.'" (b) While this teaching is in harmony with

(a) Case, "Jesus", p. 438.

(b) Montefiore "The Synoptic Gospels. Vol. 2. 520. 520.

Rabbinic doctrine, yet the relation of sinners on the part of Jesus is new and original. An attraction of sinners to Jesus was unlike anything in the Old Testament or Talmud. The teaching of Jesus did not palter with, or make light of sin, but yet it gave comfort to the sinner. Jesus emphasized the value of an individual soul in the sight of God. Ninety and nine are safe in the fold, but the one is the anxiety until it is found, and then follows the joy. Whether any persons answer to the description of 'good people who need no repentance, is not considered. Jesus need not here be speaking in irony, but only focusing attention on the salvation of the obviously lost.

Allusions to the Minor Prophets.

Luke 11:30,32 For even as Jonah became a sign unto the Ninevites, so shall also the Son of Man be to this generation. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. (cf. Matt. 12:40,41 - Dr. Sanday thinks v.40 is a gloss).

Jonah 1:2 Arise go to Nineveh, that great city, and cry against it: for their wickedness is come up before me.

Jonah 3:5 And the people of Nineveh believed God, and they proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them.

St. Luke prefers the fuller version of Q to the Markan version.

Plummer thinks $\delta\omicron\theta\eta\sigma\epsilon\iota\varsigma$ and $\epsilon\upsilon\alpha\gamma\epsilon\lambda\iota\sigma\mu\acute{o}\varsigma$ point to future, hence the sign is a sign of resurrection rather than sign of preaching.

Jesus found a ready illustration of repentance in the life story of Jonah and his preaching to the people of Nineveh. God's mercy was extended outside Israel to a people who responded to the call of Jonah. Jesus sees a contrast in the unresponsiveness of Israel to his own preaching, and predicts that condemnation awaits at the judgment for them, for 'a greater than Jonah is here.' The contrast was threefold: (1) God's Israel is contrasted to heathen Nineveh. God had lavished his love on Israel and sheltered and protected and sustained Israel. But who

were the Ninevites? pagans with no claim on the God of Israel. (2) The contrast between Jesus and Jonah; Jesus was ever doing that which would be well pleasing to God His Father; Jonah by bitter experience was learn- the lesson of obedience to God's call and commission. (3) The contrast of the message of each; Jonah's message was negative, 'Yet forty days and Nineveh shall be destroyed'; Jesus' message was positive, 'The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel (Mark 1:15). Jesus did not mean less than this: He may have meant more: e.g. He may have meant that as Jonah was restored after his experience for three days and nights so would He be risen from the dead (Matt. 12:40); or again just as Jonah's preaching followed his ordeal, so Jesus would come again after His resurrection. The emphasis on the sign of preaching is most agreeable to scholars.

Luke 17:22 The days will come, when ye shall desire to see one of the days of the Son of Man and ye shall not see it.

Amos 5:18 Woe unto you that desire the day of the Lord, wherefore would ye have the day of the Lord? it is darkness and not light.

The passage in Luke (17:22-37) is a Q collection of apocalyptic sayings of Jesus. The whole passage is concerned with the sudden and unexpected character of the final 'revealing' of the Son of Man. This verse 22 probably means longing for the end which does not come; days in which they will yearn for a foretaste of the coming glory, a glory which must be waited for and cannot be anticipated. Jesus spoke these words to His disciples, and was intimating the tendency in the future to deceive the unwary with hopes of a near approach. False rumors would be afloat. The passage from Amos (5:18) of course has little application here; we have no strong reason for inferring that Jesus adopted the phrase 'one of the days of the Son of Man' from 'the day of the Lord.' Amos was predicting judgment upon Israel for their idolatry, and wickedness. The coming of the day of the Lord would not be joyous, but sad, not light, but darkness, woe to him who desires such a day.

Luke 6:24 But woe unto you that are rich! for ye have received your consolation. (*ἀπὲχετε* 'you have to the full')

Amos 6:1 Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations to whom the house of Israel come!

As a matter of fact the opponents of Jesus came chiefly from the wealthy classes, like the oppressors of the first Christians. Nicodemus and Joseph of Arimathea were exceptions.

The teaching of Jesus on this question of the danger of riches keeping men out of the Kingdom has been treated elsewhere. It was an Old Testament problem as well as a New Testament one. The problem was especially acute at Jerusalem where wealth was centered; this was true in early Christians too. It is noticeable that Amos expressed himself as a prophet of God, and Jesus in much the same way.

Luke 11:52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Mal. 2:7,8 For the priest's lips should keep knowledge; and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are turned aside out of the way: ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

Jesus finds that the Scribes put the emphasis on the wrong things and obscured the will of God. Instead of opening the Scriptures, they really closed up the book, concealing the knowledge of God and His Kingdom from them. They refused to go in themselves, and discouraged all who would have entered. It has been explained that it was because of false interpretations on the one hand, and contempt for the people on the other that caused knowledge to dwindle.

Allusions to the Psalms.

Luke 10:21 I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yes, Father, for so it was well-pleasing in thy sight. (cf. Matt. 11:25)

Job. 37:24b He regardeth not any that are wise of heart. (Ps. 8:1f)

This expression of thanksgiving to His heavenly Father has so much that is contained in the 8th Psalm, that we can almost certainly say that Jesus had stored it up in His heart and spontaneously called forth such thoughts as the Psalm contains.

Reference to the 'wise and understanding' probably means the religious leaders of the Galilean cities and elsewhere, men who were wise in their own conceits. The 'babes' may mean the simple, unlearned followers of Christ, people willing to be led and willing to receive the truth of the Kingdom from above. Nowhere did Jesus reject wisdom and understanding in themselves.

"The Fatherhood of God is the starting-point of the consciousness of Jesus. It was through an overwhelming experience of the Father-love of God, that Jesus had been led to give Himself to the saving of His nation (3:12)" (a) This God was also the Lord of Heaven and earth, whose power and wisdom are expressed in all His appointments. Jesus remembered that 'In the beginning God created the heaven and the earth'; that his name was 'excellent in all the earth'; he had set his 'glory above the heavens'. Marcion in the Second century tried to separate the Father-God of Jesus and the Creator-God of the Old Testament, but no basis exists for the distinction in the religion of Jesus.

Luke 12:24 Consider the ravens, that they sow not, neither reap: which have no store chambers nor barn; and God feedeth them: of how much more value are ye than the birds? (cf. Matt. 6:26; Lu. 12:7).

Job. 38: 41 Who provideth for the raven his food. When his young ones cry unto God, and wander for lack of meat? (cf. Ps. 147:9).

^{as} Ravens are mentioned nowhere else in the New Testament, but often in the Old Testament. The Hebrew word ^{וְרָבִיב} includes all the crow family, of which a number such as the rook and the jackdaw were numerous in Palestine. It is to be recalled that Elijah was fed by ravens, one of the interesting stories of the Old Testament. Elijah faced hunger and privation following the call of God, but he trusted God. The raven is very careful of its young; and God feeds both old and young. It was only a fable that the raven turns its young out of the nest, leaving them to feed themselves.

Jesus used copious illustrations of God's providence for the smallest of his creatures, and was careful to pick out such as proofs of freedom from anxiety. The Old Testament contained many such references. Since God has provided the more important life and body, He will not fail to provide the subsidiary nourishment. In this modern age we find a place for reasonable prudence, but that is both psychologically and morally as far removed from anxiety as the poles. The principle that a man's life is not dependent upon his possessions (12:15) should rule out anxiety about trivial matters of food and dress. The disciples, required to commit to a life of faith (9:3,23-25) should trust the Father to provide for them. Jesus showed in this reference that God is closely related to the life of his creatures and his universe.

Luke 6:30 Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. (cf. Matt. 5:42).

Psalms 37:21 The wicked borroweth and payeth not again;
But the righteous dealeth graciously, and giveth.
(cf. Prov. 21:26).

Luke is fond of using $\pi\alpha\sigma\epsilon$ e.g. 6:17; 7:35; 9:43; 11:4. Matthew omits $\pi\alpha\nu\tau\acute{\iota}$. $\delta\acute{\iota}\delta\omicron\upsilon$, $\kappa\alpha\iota\ \alpha\pi\omicron\delta\ \tau\omicron\upsilon\ \alpha\iota\tau\acute{o}\nu\tau\omicron\varsigma\ \tau\acute{\alpha}\ \tau\acute{\alpha}\ \mu\eta\ \alpha\pi\alpha\iota\tau\epsilon\acute{\iota}$ all verb forms are present tense, meaning 'Continually give, and from him who continues to take away thy goods do not continue to ask them again. $\alpha\iota\tau\epsilon\omega$ in the sense of 'take as one's own, appropriate' does not imply that violence

is used. *μη ἀπαίτε* implies that hitherto, asking them back has been usual.

The most widely accepted meaning is: "Some things must not be conceded to any one. Others ought to be given to some petitioners, but not to all. In every case, however, we ought to be willing to part with what may be lawfully given to any. The wish to keep what we have got is not the right motive for refusing." (a)

Luke 12:25 and which of you by being anxious can add a cubit to his stature?

Ps.39:5 Behold thou hast made my days as handbreadths, and mine age is as nothing before thee,
So every man at his best estate is altogether vanity.

ἡλικία primarily means 'time of life, age' and since it is more common for man to seek long life than height of body, the meaning may be as many scholars prefer, 'a span to his age.' If this is correct Jesus relying upon the Old Testament conception of life as dependent upon God, He propounds the question what success a man can hope to have as to lengthening his life apart from the will of God. It was Hezekiah (2Kgs.20:1-11) who consulted the prophet with reference to lengthening his life and the Lord added fifteen years to his span of life. (cf. Luke 12:20). Our times are in God's hands, is Jesus' teaching. Through science the average age of man may be pronounced longer now than before, but that too shows that God is at work helping man to make it possible for a greater number to reach ultimately their natural three score years and ten. Individual cases are God's concern. Jesus taught that we are of more value than many sparrows. 'He will guide us by His counsel and afterward receive us to glory.' Similarly, Jesus remark about five sparrows being sold for a farthing and not one of them forgotten in the sight of God (Luke 12:6) may be a recollection of Psalm 50:11, 'I know all the fowls of the mountains and the wild beasts of the field are mine'.

Luke 6:38 give, and it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give into your bosom, For with what measure ye mete it shall be measured to you again. (cf. Matt.7:2; Mark 4:24)

Ps. 79:12; Isa.65:6,7; Jer.32:18; Judges 1:7.

All the Old Testament passages suggesting 'giving into the bosom' are references recompensing evil with just punishment. The phrase has its origin in the oriental cloak which when fastened at the waist provided a fold or pocket into which articles could ^{be} put and carried. Jesus was using an expression from the Old Testament but giving it a different meaning, He was encouraging His disciples to be liberal givers. The liberal giver to men receives in turn from God 'measure pressed down, shaken together, and running over.

Luke 10:19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy and nothing shall in any wise hurt you.

Ps. 91:13 Thou shalt tread upon the lion and adder,
The young lion and the serpent shalt thou trample under feet. (cf. Deut.8:15)

Jesus used metaphorically terms like the Psalmist used. This is evident in the phrase 'all the power of the enemy.' It probably means no fraud or treachery shall prevail against them. The promise refers to victory over spiritual foes rather than to immunity from bodily injuries, although the latter may be included. The 'enemy' is Satan (Gen.3:1). The 'serpent' is symbolic of Satanic power, and 'trampling down all the power of the enemy' means that the demons represent the subtlest craft of the enemy of souls in human life.

Luke 6:21 Blessed are ye that hunger now for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. (Matt.5:4)

Ps. 126:5,6 They that sow in tears shall reap in joy.
Though he goeth on his way weeping bearing forth the seed;
He shall come again with joy, bringing his sheaves with him. (cf. Ps.107:9).

The law of compensation in the spiritual world or spiritual sense we may be sure Jesus meant as he thought of the beautiful verses in

the Psalms. 'Those of you who suffer from actual want in this life, you shall have compensation. (cf. Ps. 107:9; 132:15). Here the filling refers to spiritual abundance in the Kingdom of God.

Matthew's word *πενθοῦντες* means 'mourning', 'inward grief'; while Luke's word *κλαίοντες* implies, outward manifestation of grief in loud weeping, just as *γελᾶτε* implied outward expression of mirth in laughter.

Jesus meant that there is a hunger for God, for the vindication of divine justice, for conformity to the divine will. "The tears are for the tragedy of sin, for the evils wrought by alienation from God, (cf. Ezek. 9:4; Ps. 42:3) It is to those who are moved to genuine tears that the joy of the Kingdom of God is promised." Some are embittered; some have lost hope and faith in the triumph of righteousness. But Jesus says 'Fear not little flock, for it is your Father's good pleasure to give you the Kingdom.'

Luke 13:34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her; how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!
(cf. Matt. 23:37.)

Ps. 147:2 The Lord doth build up Jerusalem;,
He gathereth together the outcasts of Israel.

Deut. 32: 11 As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them
He bare them on his pinions.
(cf. Ruth 2:12; Ps. 17:8; 36:7; 63:7; Isa. 31:5).

2 Esdras 1:30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my presence.

There are numerous suggestions in sacred Scripture of protection under the everlasting arms, pinions, wings, of the Almighty, e.g. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. Perhaps the passage from the apocrypha in 2 Esdras 1:30 comes as nearly being a literal quotation cited by our

Lord.

Jerusalem of all places should have welcomed the Saviour. Isaiah, had said 'How beautiful upon the mountains are the feet of him that -- publisheth salvation, that saith unto Zion, Thy God reigneth, (Isa.52 : 7). How gladly would He have gathered the people of that great city into a spiritual fellowship, but they remained impenitent and unmoved. He undoubtedly visited that city and worked at the temple and elsewhere in efforts to win of which our Gospels give us only a brief survey.

In the illustration of the hen gathering her chickens, the scene must have been familiar in the small towns and country of Galilee and Judaea, so it may be that there is no literary recollection which accounts for the simile in Jesus' teaching, but an observation which Jesus saw many times and he made use of it.

Luke 7:35 And wisdom is justified of all her children.

(cf. Matt.11:19; Prov.8:1-36).

Luke 11:49 Therefore also said the wisdom of God, I will send unto them prophets and apostles, and some of them they shall kill and persecute. (cf. Matt.23:34-36; Prov.8:12).

Prov.8:1-36 v.12. I wisdom made subtilty my dwelling,
And find out knowledge and discretion.

'And yet wisdom was justified'; although the Jews as a nation rejected the methods both of John and of Christ, yet there were some who could believe that in both these methods the Divine wisdom was doing what was right. 'At the hands of all her children', the justification comes from them. The children of the Divine Wisdom are the faithful minority who have welcomed the Baptist and Christ; *πάντων* is omitted in Matt.11:19 and Mss. D L.M X omit it here, nevertheless it is genuine here. Matt. has *ἐργων* for *τέκνων*, and *δ* has *ἐργων* here. Wisdom is personified in Prov. 8 and 9; Eccles.24; Wisdom6:22-9:18.

ἡ σοφία τοῦ Θεοῦ εἶπεν Ἀποτελῶ 'Therefore also said the Wisdom of God, I will send,' etc. In Matt. 23:34 we have Christ's own words spoken on

a later occasion. Plummer favours the meaning that it is of the Divine Providence (Prov.8:22-31) sending Prophets to the Jewish Church and Apostles to the Christian Church, that Jesus here speaks: 'God in His Wisdom said' (Luke 7:35). Jesus here speaks with confident knowledge of the Divine counsels.

ἁποστόλους. Matt. has σοφοὺς καὶ γραμματεῖς and mentions crucifixion and scourging along with death and persecution. By joining Apostles, and prophets, Jesus indicates the solidarity of the Pharisees with their wicked forefathers. (cf. Matt. 5:12).

There is some opinion expressed that Luke 7:35 is a Christian comment, 'Jesus the Incarnate Wisdom, has been justified at the hands of those who accepted Him, despite unbelieving Jews.'

Jesus may have had in mind when speaking of Wisdom of God (Luke 11:49) and of prophets, not a lost Wisdom-book, as Harnack thought, but God in His Wisdom as in the prophecy of Jeremiah, (7:25,26).

Luke 6:34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much. (Cf. Matt. 5:42; Luke 14:12-14)

Prov. 19:17 He that hath pity upon the poor lendeth unto the Lord and his good deed will he pay him again. (cf. Ps. 37:26).

"Since God is kind toward the unthankful and evil, love is not to be confined to friends only, but is to have the same universality in men's wills as in God's will. God's attitude to men, which is one of love and mercy towards all of whatever kind, is to be the standard of men's attitude to each other." (a)

Luke 12:58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he take thee unto the judge, and the judge deliver thee to the officers, and the officers shall cast thee in prison. (cf. Matt. 5:25,26).

Prov. 25:6 Go not forth, hastily to strive,
Lest thou know not what to do in the end thereof,
When thy neighbour hath put thee to shame.

The thought is sufficiently similar to suggest that Jesus used this Proverb, recasting it for His instruction of His disciples.

The meaning may be more than appears at first sight. It may mean that the people should become reconciled to God before the judgment overtakes them; perhaps ^{it is} another reference to the fall of Jerusalem. Like a debtor who has still a chance of settlement before the creditor takes the final step of throwing him into prison, the Jews should settle their account with God by repentance. In Matthew the reference is more to the individual than to the nation.

Repentance then was the immediate need; no wisdom in waiting for signs. The ultimate ~~appeal~~ ^{appeal} of Jesus is ~~this~~ to conscience, to man's moral nature, in which the authority of his will is surely registered. The case was sure to go against the Jews for their impenitence; they had better settle the case out of court, and quickly make peace with God. This is the original design and force of Jesus' thought as preserved by Luke.
(a)

Luke 6:27 But I say unto you which hear
Love your enemies, do good to them that hate you.
(cf. Matt.5:44)

Prov.25:21,22 If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
For thou shalt heap coals of fire upon his head,
And the Lord shall reward thee. (cf. Ex.23:4,5.)

This is perhaps a reminiscence of the Proverb. It ~~was~~ not a rule for regarding the deservingness of others, but a command to love enemies. The hatred of Roman power and domination tempted many to revolt and to sanction the bringing in of the Kingdom by force of arms. Yet Jesus says 'Love your enemies; let good will toward enemies take the place of ill-will; let good deeds aim-ing at the good of men take the place of negative and destructive hate and cursing.' This was a remarkable standard to teach and follow, but nothing less than that would be worthy of Him and the Kingdom for which he stood. What a show of bankruptcy of

character is presented when men choose any other way than Jesus' way of settling disputes with one another.

This is the first time that St. Luke used the word *ἀγάρη* which sums up the whole spirit of the Gospel. "It should never be forgotten that *ἀγάρη* is a word born within the bosom of revealed religion; it occurs in the LXX; but there is no example of its use in any heathen writer whatever." (a)

Luke 14:11 For every one that exalteth himself shall be humbled;
and he that humbleth himself shall be exalted. (cf. Matt. 23:12)

Prov. 29:23 A man's pride shall bring him low;
But he that is of a lowly spirit shall obtain honour.
(cf. Prov. 25:6,7; Ezek. 17:24; 21:31; Job 5:11;
Isa. 40:4; Ps. 147:6; Prov. 15:33)

Jesus was emphasizing the virtue of humility. Numerous Scriptures point out the virtue of humility, any one of which would have given Jesus a basis for his teaching. It is not necessary, however, always to find Scripture equivalents upon which to hang Jesus' sayings. Much of what He said was original with Him, and basic with Him, as He the divinely authoritative one chose to express his principles. Besides, Jesus Himself is superbly the example of humility. In St. Paul's words 'he humbled himself and became obedient unto death -- wherefore also God hath highly exalted him.' (Phil 2:8,9).

Jesus may have been speaking the parable about the guests rather than to them. A slight error may have occurred in translation from the Aramaic expression. It is dramatically produced from Prov. 25:6,7; the order is that of an oriental banquet. Jesus therefore used the humiliation which inevitably overtakes an over-ambitious and self-assertive guest to point out the moral that humility alone constitutes worthiness in the sight of God. Of course the final reckoning will be at the Judgment.

Luke 11:3 Give us day by day our daily bread. (cf. Matt 6:11)

Prov. 30:8 Remove far from me vanity and lies:

(a) Trench "Synonyms" p.12, quoted in Plummer, p.184.

Give me neither poverty nor riches:

Feed me with the food that is needful for me.

(Hebrew: 'The bread of my portion.')

δίδου ἡμῖν 'continually give to us'; δίδου τὸ καθ' ἡμέραν 'continually day by day give'; in Matthew, δὸς ἡμῖν σήμερον 'give once for all to-day.

'Daily bread' may be considered as covering all things sufficient for maintenance. There is no tendency in this teaching of Jesus to change the attitude maintained constantly in the Old Testament: namely, dependence upon God for all things needful. The practice of expressing our desires to the Father is encouraged here, and to recognize daily that from Him cometh every good and perfect gift. This is expected of Christians in their filial relation to God the Father who is well pleased to hear and answer the petitions of His children. His resources are endless; His willingness to give is boundless; Christians are spiritually weak who do not ask God to supply their needs daily and give thanks for His goodness.

Luke 11:4 And forgive us our sins, for we ourselves also forgive every one that is indebted to us; and bring us not into temptation.
(cf. Matt. 6:12, 14, 15; Mark 11:25; Sir. 28:2)

Ex. 32:32 Yet now, if thou wilt forgive their sin -- and if not, blot me, I pray thee out of thy book which thou hast written.

Sin and forgiveness and temptation are all realities in the experience of man from early Biblical times. Jesus takes these conceptions as He finds them already expressed in the Old Testament and weaves them into the Model Prayer.

τὰς ἁμαρτίας ἡμῶν Matthew has τὰ ὀφειλήματα ἡμῶν. Plummer says there is reason for believing that Matthew is here closer to the Aramaic original. The ὀφείλουσι of Luke points to this. Anyone accustomed to the LXX would be likely to prefer the familiar ἀφες τὰς ἁμαρτίας (Num. 14:19; Ex. 32:32; Gen. 50:17) even if less literal: ὀφειλήματα would be more likely to be misunderstood by Gentiles.

παντὶ ὀφείλουσι ἡμῖν Matthew's τοῖς ὀφειλέταις looks more like the

original form as being simpler.

There is a connection between Divine forgiveness and human forgiveness. The clause 'for we forgive' etc. states not the ground on which God bestows forgiveness but the ground on which man can receive it. The gifts of God can only flow to us as we become a channel for them to others. Forgiveness, if it is the first of God's gifts to us through Christ, is the first duty which the Christian owes to his fellowman.

εἰσενέγκης 'bring into', it refers especially to the internal solicitation of the Devil, as is shown by the second half of it, as given by Matthew, 'but deliver us from the evil one.' It means the Christian knows his weakness and knows the trials of the world, and he prays to be delivered and given the victory.

CHAPTER IV

M

In Matthew there is a higher linguistic culture than in Mark. Mark, written earlier, is vigorous, untheological, direct, but unpolished, abounding in Aramaisms, the most untutored book in the New Testament, except the Apocalypse. Yet Mark furnished for the Matthew and Luke writings valuable material. Matthew, according to trustworthy opinion, used Mark and Q, conflating and interweaving; he combined M and Q which accounts for parallel passages in Matthew and Luke in which the actual linguistic ^{agreement} argument is small. M as Streeter isolates it, containing parables of the first Gospel, has a distinct Jewish tone of its own.

This M material which is not accounted for either by Mark or Q or by the practice of Midrashic embellishment which was common among Jewish writers. Some scholars see little in this source which deals with Jerusalem, and it has been thought to have originated elsewhere. B.W. Bacon gave it the designation N because he thought it originated in Galilee, hence a Nazarene part of the Gospel. Burkitt, Rendall Harris, and others maintain that much of this material, especially the Old Testament quotations embedded in it, formed part of a collection of testimonia or proof texts, such as we know to have been in circulation in the early centuries of the church. While Streeter thinks of M as a Proto-Matthew, much as his Proto-Luke, others think there was no document of this material but just a cycle of floating traditions.

Some of the emphasis of M is given which shows that it is Jewish in atmosphere, Palestinian soil, in midst of Jewish-Christian community. The Gospel is not something to be contrasted with the Law; it is itself a new law, or a new edition of the old. It is not the new wine that bursts the old wine-skins, but the aqua vitae distilled out of the old wine, more easily handled and more potent. The Christian community is a

school under one Teacher, with one Father in heaven, but with judicial and legislative powers. This community is the salt of the earth, and the light of the world. They are to shine so that men by their good deeds may be induced to give glory to God. They are provided in the Sermon on the Mount with a new law of morals, covering such matters as murder, adultery, oaths, and lex talionis: and new rules for religious observances of almsgiving, prayer, and fasting. They have a missionary task; but it is, in the first instance at least, only to Israel. While engaged in this mission the community awaits the coming of the new age and the end of the present order. Between lies the Judgment, its purpose being to separate the two classes, which are easily distinct and recognizable for what they are, for example, there are such parables as Wheat and Tares, Dragnet, Marriage Feast, Wise and Foolish Virgins, and description of the Judgment (Matt. 22:11-14; 25:31-46).

In M there is great rebuke of scribes and Pharisees, far more than in Mark or Q, which raises suspicion that there is more in M than Jesus really said.

Similarities of M with Rabbinical writings are noticeable. The expression "Father in heaven" which is peculiar to the Rabbinical sources and represents normative Judaism in distinction from the sects and circles that produced the apocalyptic literature (where the thought of God as Father has very little place) and from Hellenistic Judaism (as inferred from Philo). There are similarities of M with the preaching of John the Baptist, the note of destruction, and separation found in the parables. It is conceivable that the teaching of Jesus would to some extent parallel that of the Rabbis, and that note of destruction and separation in John's preaching. But what is pointed out as a flat contradiction could not have been by the same person: for example, "You stultify the commandment of God in order to keep your tradition" spoken to the scribes and Pharisees; and "The scribes and Pharisees sit in Moses' seat; all things

therefore that they tell you do and keep" spoken to disciples and the people. The former is thought to be more authentic. Of course, the meaning could be that Jesus has reverence for the office which those men hold and the Law which they regard as Divinely sacred, and He is incensed at their perversion of this, and is addressing only those scribes and Pharisees who are guilty. The commendation of John the Baptist is another statement hard to interpret unless Jesus Himself had something more to give than the best that John could offer. So what appears in M must be weighed against what we learn of the teaching of Jesus from our other sources.

In the following pages are the Quotations from the Old Testament, and then the Allusions to the Old Testament, made by Jesus from the M passages.

M

Quotations from the Pentateuch.

Matt. 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery;

Exodus 20:14 Thou shalt not commit adultery. (cf. Deut. 5:18; Job 31:1)

τοῖς ἀρχαίοις is omitted by Souter, Nestle, Huck-Lietzmann, and others. The text reads: ἡκούσατε ὅτι ἐρρέθη ὅν μοιχεύσεις.

Jesus found a high standard which he confirmed in the commandment in Exodus, but he set an even higher principle when he said "I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart", verse, 28. Jesus was setting his own standard of purity beside the old one, and intimates that his standard is the true spirit of the Old Testament commandments. To abstain from even wishing to possess one's neighbour's wife is far from being enough. To lust after her, or any woman, is a breach of the commandment. Not only is social purity binding on both the married and the unmarried, whether male or female, but purity of heart is absolutely indispensable for admission to the Kingdom. Even the best Jewish opinion of Jesus' day understood adultery to include any kind of sexual intercourse outside the marriage bond. Jesus gave no reason for the stern prohibition other than the law of God. Better live a life which is physically imperfect and unexpressed than sin against God and our neighbour who is also His child. This is the thought expressed by both Jewish and Christian writers.

Matt. 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill and whosoever shall kill shall be in danger of the judgment.

Ex. 20:13 (LXX, 15) Thou shalt do no murder. (cf. Deut. 5:17 (LXX, 18))

'Ye have heard that it was said' instead of 'Ye have seen that it was written', for the audience was made up of illiterate people who got their information from the synagogues, and not from books for themselves.

The words that follow are not a direct quotation, but a summary of the teaching of the Law, i.e. 'and whosoever shall kill' etc.

ἐὺλογος τῇ κρίσει means guilty, and so condemned by the proper authority, and therefore the phrase is equivalent to "shall be put to death." The inner feeling that prompts the external act of murder is liable to the verdict of condemnation which will be pronounced by God. Both prohibition and penalty must be interpreted spiritually as well as literally. The law said that murder should be punished by the proper authority. Christ says that the feeling of anger which prompts the crime will meet with Divine condemnation. In this way the Master fulfilled the law by drawing out the moral principles which underlay the enactment. The command 'thou shalt not kill' is based on the principle 'thou shalt not hate' and that again on the principle 'thou shalt love thy neighbour as thyself'. Whosoever hateth his brother is a murderer, and a brother is any one of God's family. The old commandment stands, but Jesus on his own authority adds what is equally binding with it, and is in the spirit of it. It must be that the laxity by which this and other commandments were regarded by the people, some of the blame attaching to the Rabbis in the synagogue for not teaching the people more conscientiously, that Jesus added this further meaning. They seemed to think that, as Dr.C.R. Erdman says, "unless their hands were red with the blood of their fellow-men, they did not consider that they had violated the commandment." (a) But Jesus stresses the fundamental spiritual side. 'As a man thinketh in his heart so is he', and so will he be judged.

(a) C.R.Erdman "Gospel of Matthew",

Matt. 5:38 Ye have heard that it was said: An eye for an eye, and a tooth for a tooth;

Ex.21:24 eye for eye, tooth for tooth, hand for hand, foot for foot;
(cf. Lev.24:20; Deut. 19:21)

A quotation in Jesus' Sermon on the Mount, taken from the Hebrew or the LXX. Jesus had a better law than the lex talionis of the Old Testament. Knocking out another eye or another tooth was never a satisfactory method of solving difficulties between persons, nor between nations. His principle is to quietly submit to wrong rather than seek to injure the oppressor by calling in the aid of the law to inflict penalties upon him. Yet Jesus did not seek to abrogate this Old Testament law, for as it stands the law in question is a matter of civil jurisprudence rather than of moral conduct, hence, looked at from the point of view of the law court, the principle of punishment remains, and Jesus gave no orders to public authorities in their administration of justice. For them he was leaving his teaching to effect the gentleness and humanity necessary for their successful fulfilling of duty. It was enough that those who wished to be his disciples should accept his principle of conduct and that of itself would go far toward leavening the lump of retaliatory cases. Jesus was virtually condemning the spirit of revenge in man towards his fellowman. The law of the Kingdom is not selfishness, but love. "Resistance can only subdue, gentleness may convert."(a)

Matt. 5:33 Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

Lev.19:12 And ye shall not swear by my name falsely, so that thou profane the name of thy God: I am the Lord.

C.H. Toy calls this a free citation from Num.30:2; Ex.20:7; Lev.19:2; Deut.23:21 (cf. Eccles 5:4). It is quoted also in Matt.19:18.

(a) Plummer "Gospel of St. Matthew" p.86.

Jesus takes the stand that all oaths are binding but that oaths were not needed, because a man's word ought to be enough. The Jews had made a distinction by saying some oaths were binding, others went unfulfilled. The law said that promises to Jehovah whether oaths or not were binding: a man must do all that goeth forth from his mouth,' Num.30:2. Oaths came into use because of the untruthfulness of man. False swearing was common. Jesus recommended the "Yea, yea, and the nay, nay." In the Kingdom God's rule prevails and all speak the truth: oaths would be a senseless profanity. In this world, while falsehood abounds, specially solemn statements may sometimes be necessary, and therefore are permissible. It is not likely that Jesus meant that all oath-taking or swearing for any purpose should cease, in the light of such passages as Deut.6:13; 10:20, "Thou shalt swear by His name," and Jeremiah 4:2; 12:16; Ps.63:11 where positive blessings are promised. Jesus would not forbid this. It was the light taking of oaths, the profane swearing, using God's name in vain, which Jesus absolutely forbids. The only way to avoid it, Jesus says, is to use simple affirmations and negations. So while confirming the law in this regard, Jesus explains and expands the spirit of it.

Matt.5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

Lev. 19:18 Thou shalt not take vengeance nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord. (cf. Deut.23:30; Lev.19:34).

The second clause is an inference from the distinction drawn in the Old Testament between conduct towards Israelites, and conduct towards Gentiles. Jesus sweeps away all casuistical distinctions between neighbours and enemies, Jews and Gentiles. The neighbours must include the enemy, and love must seek the good of all men alike, regardless of moral or racial distinctions, according to Allen.(a)

(a) W.C.Allen "Gospel of St. Matthew" , p. 55.

X Jesus was giving a new conception of love which was now in the Kingdom of God, unlike anything revealed before. To love (~~ayarr~~^{ayarr}) meant even to do good to enemies and pray for them. This kind of love was different in kind and degree from the human passion of love for beauty and goodness. God's love for man, unconditional and undeserved, has been ushered into this human sphere. God has given this love as a gift to the undeserving and they in turn are to pass it on to others who may not be good or lovely, but because, as it is God's nature to love, so must it be man's. According to Green "It is not a question of mere good nature which we can with a certain amount of education and self-control exercise any day, but of supernatural or heroic virtue." (a) Hence a new order of life has been recommended and made possible in Christ's coming to reveal the love of the Father. Jesus knew the hatreds and strifes of Israel's history both national and individual, the S-criptures are a witness to the revenge and cruelty perpetrated against those nations outside Israel. Now it wastime to spread the Gospel of the Kingdom of God first throughout Israel, then to all parts of the world, the Gospel of God's love, centered in Christ, received as a gift, and effective to transform character, and make of this world a happy place for human development. "To this day, racial distinctions, even within the same commonwealth, are among the gravest causes of strife and bloodshed".(b) Man has not been willing to receive God's love and try it out on a world which must have it or perish!

Matt. 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect. (or 'Ye therefore shall be perfect')

Deut.18:13 Thou shalt be perfect with the Lord thy God. (cf. Lev.19:2).

(a) F.W.Green "Gospel according to S t. Matthew", p.137.
 (b) Plummer, p. 87.

Luke has οἰκτίρων in place of τέλειος , probably to express a particular aspect of perfection, namely, mercy. τέλειος perfect in the Old Testament meant free from moral blemish and is exemplified in Noah (Gen.6:9) and Job (1:1). In Deut. 18:13 the context shows that it is perfection in love seeking the good of all men, God would have his people love as he loves, be neighbour to all persons alike. We may well suppose Jesus stressing this attitude of heart between persons and groups, declaring himself against all particularism and discrimination. Christian love has no narrower limits than God himself who bestows His loving care upon all, on the unjust as well as the just. "How serenely He gives this overwhelming command! He knows that He can help us to obey it." (a)

Matt.18:16 But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

Deut. 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses shall a matter be established.

The Jewish character of the procedure indicates instruction for the Jerusalem church. It is probable that the quotation is an addition to the original saying made by the Evangelist, or by the compiler of his Jewish Christian source.

The 'two or three' are the offended Christian and one or two whom he takes with him. The matter is not strictly after a legal fashion for the offended person would not be regarded as a witness in a law court. The one or two are to witness not to the offence, but to the unwillingness of the offender to be reconciled, and to the efforts made by the offended to bring about reconciliation.

Matt. 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

Deut.24:1 When a man taketh a wife, and marrieth her, then it shall be , if she find no favour in his eyes, because he hath
(a) Plummer, p.89.

found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house.
(cf. Mal. 2:14,16)

LXX (βιβλίον ἀποστάσιον) Matt. has only ἀποστάσιον.

Jesus was giving his superb teaching on the permanency of the marriage bond, and bases his teaching on a familiar verse from the Old Testament. Jesus assumes that the law in Deuteronomy allowed divorce for slight cause, as the school of Hillel taught, against which He declares himself in verse 32. He declared that Moses allowed divorce as a concession to a low condition of society. But there was an earlier marriage law of Divine authority, according to which the marriage tie was indissoluble. To this Divine law men ought to return. There is serious opinion that Jesus did not make any exception, but that he declared the indissolubility of the marriage bond. " Even on the Evangelist's authority, we can hardly believe that our Lord, after setting aside the Mosaic enactment as an accommodation to low morality, should Himself have sanctioned what it allowed." (a) There can be no reasonable doubt that our Lord intended his disciples to take the final and heroic step and pronounce marriage for Christians indissoluble.

"He claimed to be a new lawgiver (Matt. 5:21-48), and that in a manner which Jewish feeling regarded as an invasion of the Divine prerogatives; for, unlike Moses, who spoke in the name of God, He announced in His own name what should hence forward be regarded as law." (b)

Quotations from the Major Prophets.

Matt. 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret, and thy father which seeth in secret shall reward thee openly.

Isa. 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast.

(a) Plummer, p. 82, (b) Dalman, "Words of Jesus" p. 315.

ταμειον 'inner chamber' suggesting mental prayer or meditation, 'the ascent of the mind to God', intensely practical in this modern world.

Was Jesus thinking of that instance of effective prayer of Elisha the prophet, when he came to the help of the Shunammite woman to bring her son back to life? Earnest prayer for a definite objective, in secret before God, Jesus said, would be openly rewarded. Isaiah spoke a word here about entering into the secret places, but the context shows that it was for protection rather than for prayer, although prayer might be presupposed as accompanying it. Jesus was quoting Isaiah's words in teaching the method of sincere prayer. It is the avoidance of ostentation which brings the reward. It is rank hypocrisy to pretend to have communion with God and to parade it. Christ is not condemning public worship: it is saying private prayers in needless publicity, posing as specially pious, which Jesus denounced.

Matt. 5:34,35. But I say unto you Swear not at all, neither by heaven, for it is God's throne; nor by the earth: for it is His footstool; neither by Jerusalem, for it is the city of the great king.

Isa. 66:1 Thus saith the Lord, The heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? and what place shall be my rest?

Ps. 48:2 Beautiful in elevation, the joy of the whole earth
Is mount Zion, on the sides of the north,
The city of the great King.

Jesus was opposing the Jewish tradition, the casuistical distinctions made by the Jews between different formulas in swearing. Since it seems improbable that Christ should have found in the incidental references to swearing in connection with religious vows in the Old Testament, a text upon which to hang his 'swear not at all', Allen may be right in thinking that there is editing in evidence here. Whatever the exact words of Jesus may have been, he at least was condemning two prevalent sins, not by any means confined to the Jews: (1) that of using the name of God to add strength to a statement; (2) that of making a

distinction, swearing by one thing or another, heaven, earth; for it was impossible to distinguish between such terms and God Himself; Jesus says, Better not bring them in at all.

Matt. 11:29 Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls.

Jer. 6:16. Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
(cf. Eccles. 51:23-27; Isa. 55:1-3; 14:3; 28:12; Zech. 9:9).

LXX καὶ εὐρήσετε ἀγνισμὸν (ἀγιασμὸν A) ταῖς ψυχαῖς ὑμῶν.

The LXX ἀγνισμὸν means 'purification' or 'expiation', or the alternative in A. means 'sanctification.'

Because these words of Matthew are somewhat like a passage in Ecclesiasticus (51:23,26,27) it has been said that Matthew invented his verses, using Ecclesiasticus as a basis. But could he have invented such words? Burkitt says " It is not so easy to make new sayings and new parables like those in the Gospels of Matthew and Luke; at least, that kind of speech does not make itself heard in the extant remains of what the first four generations of Christians wrote." (a) He goes on to say some significant things: "The important thing is to recognize that this is the kind of teaching which the Evangelist thought worthy to put in his Lord's mouth, and which the Church accepted as worthy -- again and again we find ourselves in the presence of something which may or may not be authentic historical reminiscence, but is in any case totally unlike the other remains of early Christian literature -- and we take knowledge of the Evangelists that they have been with Jesus."

(b)
My yoke is good to bear is the meaning, and it brings a blessing to all who accept it, especially the οἱ κοπιῶντες 'the laborers' and οἱ πεφορτισμένοι, 'the endurers'; on the one hand those who search wearily for truth and relief for a troubled conscience; on the other hand, those who carry the heavy load of observances, the sorrows of life, with no hope
(a) Burkitt "The Gospel History and its Transmission", p.199
(b) Ibid. p. 206,207.

of relief. Let such unprofitable burdens roll off, and 'take my yoke upon you', is Jesus' gracious invitation. He was using Old Testament terms to express his thought in relation to the kingdom. And in addition He may have followed the form of language as found in the book of Ecclesiasticus.

Matt. 24:10 And then shall many stumble, and shall deliver up one another, and shall hate one another.

Dan. 11:41 He shall enter also into the glorious land, and many countries shall be overthrown.

It is a quotation of Jesus from his Messianic judgment discourses. Matthew speaks of mutual hatred, increase of iniquity, and the cooling of love. Persecution from without is to be accompanied by grievous deterioration among the Christians themselves. They will even betray one another to the persecutors. It was to be a time of lawlessness and decay of faith.

Here Jesus was following the LXX in his remark that 'many shall stumble'.

Matt. 25:46 And these shall go away into eternal punishment, but the righteous into life eternal.

Dan. 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

ῥῶν αἰώνιον according to Dalman is something 'to attain' that is, a certain status, as in this expression of Jesus ἀπερχεσθαι εἰς ῥ.α..

The verb used with it is ἀπερχεσθαι, Matt. 25:46, and is modified by the

adjacent εἰς κόλασιν αἰώνιον. "Thus it can be said concerning them

they go away (from the judgment) into eternal life. On

the significance of 'eternal life' (a) Dalman says it means "Radically,

participating in the theocracy" and it is substantially the same thing

whether it be the entrance into the theocracy or into eternal life that

is spoken of. (b)

(a) Dalman "Words of Jesus", p. 156.

(b) Ibid. p. 161-162.

The difference between the preaching of Jesus and Jewish views consists not in the idea of the life but in what Jesus has to say of the theocracy, and of that righteousness without which life in the theocracy can never be attained.

Matt. 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

Dan. 12:3 And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever. (cf. Ecclus. 50:7)

Jesus appropriated the thought of Daniel's prophecy in his reference to the future of the righteous, following his interpretation of the parable of the Tares. It was an appropriate simile to use, for they will be in the light of Him who is the sun of righteousness. All have ears, therefore all are responsible for refusing to listen. Not inability to hear but unwillingness to hear is Jesus' accusation against the majority of his audiences. "It is sometimes misunderstood as referring to a favoured minority, gifted with special intelligence as to spiritual truth, or as referring to those who are willing to hear." (a) It may be supposed that the Christian community preserved this choice saying of Jesus and interpreted it for the church as it applied. There is no reason to doubt that Jesus originated the saying, quoting freely from the Old Testament Scripture.

Quotations from the Minor Prophets.

Matt. 9:12,13 They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice, for I came not to call the righteous, but sinners. (cf. Matt. 12:7)

Hosea 6:6 For I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings.
(cf. 1 Sam. 15:22)

(a) Plummer, p. 196.

This quotation is found in Hebrew and the LXX. It has been suggested that since this quotation appears in Matt.12:7, probably it was a traditional detached utterance of Christ inserted twice by the editor in what seemed to be suitable connections.

Here is represented the different attitudes, that of Christ, and that of the Pharisees, to religion. Obedience to the law and its sacrifices was paramount with them; but with Jesus it was emphasis on moral matters of the Old Testament revelation. To the Pharisees the sacrifice was the external righteousness of keeping aloof from sinners. Jesus says that is not so worthwhile as mercy. He was not prohibiting the one but commending the other. As for the Pharisees, their case was worse than the toll-gatherers, for they did not know their own sinfulness.

Matt. 12:40 For as Jonah was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth.

Jonah 2:1 Then Jonah prayed unto the Lord his God out of the fish's belly.

Sanday considered this passage, Matt.12:40 a gloss, or editorial. Others take the same view, that is, that these words are not the words of Jesus. They were inserted to explain how Jonah was a sign. It was not by his preaching, but by his whole life experience. One incident is selected which corresponds to the incident of Jesus' death and when the prophecy of Jonah is consulted the data are satisfactory with the time of Jesus' body in the grave, and the church used this as a sign; in other words, the life history of the Son of Man culminated in His sojourn in the grave followed by His miraculous resurrection.

On the view that both Matthew and Luke have genuine data, one aspect of the problem takes the course that Matthew has conflated the material, a usual procedure of his. He includes both the repentance of the Ninevites at the preaching of Jonah, and an eschatological sign of judgment

with the Resurrection preceding, of which the Resurrection of the Messiah is the firstfruits. There does not seem to be any reason for doubting that Jesus referred to Jonah, the man or the prophecy which relates the man's experiences. Neither does it make much difference whether he considered Jonah's preaching a sign or his experience with the sea-monster,; both were signs of Jehovah's presence; and both the preaching of Jesus and the death and resurrection were signs, like that of Jonah, that God was present, and active.

Matt.13:41 The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity.

Zeph. 1:3 I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked and I will cut off man from off the face of the ground, saith the Lord.

Jesus was making prophetic terms adaptable to his message of judgment in the Kingdom of God. It is not a verbal citation. The world is not the Kingdom although it contains the sons of the Kingdom. The Son of Man brings the Kingdom with Him and at that consummation 'the sons of the evil one' expelled as having no right to be in it, may be said for the moment to be in the Kingdom, and that is the meaning of 'gather out of His Kingdom.' There are two kinds of evil that are expelled: all that cause stumbling, and all that do iniquity. That which may cause degeneration of the good must be removed. Iniquity or lawlessness is infectious and poisonous. It is a metaphor taken from the harvest field, but Allen reminds us that we are not to conceive the Kingdom in its present condition as that tares and wheat grow together. When the Son of Man has come, then the Kingdom also will have come, hence, at that future date the tares can be said to be gathered out of His Kingdom.

Matt. 25:31 But when the Son of Man shall come in His glory and all the angels with Him, then shall he sit on the throne of his glory. (cf. Matt. 16:27, 28; 19:28)

Zech. 14:5 and the Lord my God shall come, and all the holy ones with thee. (cf. Enoch 45:3; 69:27; Ps. 62:12; Prov. 24: 12)

Jesus was here describing Himself as Judge of the world, whose mere word is decisive in regard to salvation or perdition.

The passages in Enoch seem to reflect Ps. 62:12, "On that day mine Elect One will sit on the throne of glory, and make choice amongst their deeds." Enoch 45:3. "And He sat on the throne of His glory, and the sum of judgment was committed to Him, the Son of Man." Enoch 69:27.

There is good reason for believing that Jesus spoke of Himself as the Son of Man because He regarded Himself as, in a unique manner, the Representative of humanity. What He did and suffered was done and suffered by the Leader of the human race, and might be claimed in some measure as the work of mankind. In this passage there is the other side of the case, what men do or fail to do to one another is the same as done or not done to Christ. This may be said to express the unity that exists between the Messiah and mankind.

Matt. 16:27 For the Son of Man shall come in the glory of his Father with his angels, and then shall he render to every man according to his deeds

Ps. 62:12 Also unto thee, O Lord, belongeth mercy;
For thou renderest to every man according to his work.

Huck-Lietzmann on p. 99, gives the textual apparatus on this verse as follows: τῶν ἀγγέλων αὐτοῦ S.B. ©. W. λ. κ. ν. γ. σ. γ. ε. α. β. ο.
τῶν ἁγίων ἀγγέλων αὐτοῦ D it. syr. lat.
τῶν ἀγγέλων τῶν ἁγίων τὴν πρᾶξιν B C D W G H K.

Matthew used the word 'Father' for God forty-five times; Luke seventeen times; and Mark five times. All the evangelists add 'the angels'. It is not to be doubted that Jesus mentioned them in this connection and the reason was that angels exist, otherwise He would not have mentioned them.

Quotations from the Psalms.

Matt.21:16 Yea, did ye never read, Out of the mouth of babes and sucklings, thou hast perfected praise. (cf. Matt.11:25)

Ps.8:2 Out of the mouth of babes and sucklings hast thou established strength.

There is a difference between the Hebrew and the Gospel passage:
 hence ^{here} the utterance follows the LXX exactly.

Turpie explains that the Hebrew words ^{of} **יְיָ הִגְדָּו** the noun means 'might', 'power', as inherent in its possessor, hence 'splendour', 'Majesty', and as these excite in the mind admiration which finds utterance in praise it may appropriately be so rendered here.

It seems to some scholars that here is an instance proving that Matthew and Luke had independent traditions behind them. Luke uses this reference to apply at the entrance into Jerusalem. It happened in the temple. Boys (**παῖδες**) shout 'Hosanna to the Son of David' and it moves the members of the Sanhedrin to indignation. They say "Do you hear what these are saying?" Then Jesus quoted the verse from the Eighth Psalm in defence of the boys, changing the word 'strength' to 'praise' as more suitable. The child mind is just as capable of appreciating the marvels of God's presence in nature and personality as any one. It is curious that the hierarchy, who had for so long tolerated, or indeed encouraged, as profitable to themselves, the traffic in the Temple, should profess to be shocked at the shouting of the children; it is as characteristic of them as the repetition of the Hosannas of the multitude is of the boys.

Matt.5:8 Blessed are the pure in heart for they shall see God.

Ps.24:3,4 Who shall ascend into the hill of the Lord?
 And who shall stand in his holy place?
 He that hath clean hands and a pure heart.
 (cf. Ps.51:10;

'In heart' is parallel to 'in spirit' in the first beatitude.

Jesus in gathering up Old Testament conceptions found in the Psalms, put forth this sixth beatitude in few words but it includes a great deal. It is not only purity of thoughts and cleanliness of body, but, as has been thought, ^{meant} He [^] that single-heartedness which had already been accounted blessed in the Old Testament (Ps. 119:1). It means gifted with one purpose to do the service of God and man, and is unprejudiced in judgment of fellowmen. The vision of God, or 'beatific vision' has always been the supreme object of Christian hope in the history of the church. The complete realization of 'seeing God' will come when the Kingdom comes in completeness. Even in this world the pure-minded, single-hearted man sees God in His works and in history; He is able to recognize the workings of Providence, and is frequently conscious of God's presence in himself. What the final glory will be for those who will be pleased to see God, has never entered into the heart of man to conceive.

Matt. 5:5 Blessed are the meek for they shall inherit the earth.

Ps. 37:11 But the meek shall inherit the land;
And shall delight themselves in the abundance of peace.

The 'meek' are the humbly obedient to God, the humble-minded, the righteous (verses 9, 18, 22, 34 of this Psalm), who receive what was to the ancient Israelite the condition and embodiment of all civil and spiritual blessing, a share in the glorious land of promise, since to citizens of this land alone belonged the privileges of the Kingdom of God. It was not 'the earth' but the land of Canaan that the pious Israelite hoped to inherit. Jesus must be supposed to use the expression in its broad sense as equivalent to being heirs of the spiritual privileges of God's kingdom. There is doubt expressed as to this beatitude, since it is like the first, 'the poor in spirit'. Green thinks it is not an original saying of our Lord, but a direct quotation of Ps. 37:11, and in the best authorities it stands second.

There is blessedness attached to maintaining a spirit of meekness toward others. The opposite spirit is manifested in hardness toward others, in making boastful claims for oneself, in a covetous, selfish attitude of acquiring and possessing at the expense of others. Successful resistance of this sin of haughtiness makes one rich in the Kingdom of God and an inheritor of the earth. Certainly it is reasonable to contend that this was one of Jesus' quotations from the Psalms, when He was summing up the principles of a happy life in this world as a representative of God's Kingdom.

Allusions from the Pentateuch.

Matt.10:16 Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Gen.3:1 Now the serpent was more subtle than any beast of the field which the Lord God had made.

Huck-Lietzmann quote a passage in Greek from 2 Clements 5:2-4, which connects Matt.10:16 and 10:28. Translated it is as follows: "For the Lord says, 'Ye shall be as sheep in the midst of wolves! And Peter answering says to him: 'What therefore if the wolves plunder the sheep?' Jesus said to Peter: 'Let not the sheep be afraid after that the wolves have killed them; and you fear not them that kill you and are able to do to you nothing, but fear him who after that he has put you to death has authority of casting of soul and body into Gehenna of fire.'" (a)

Assuming that Jesus used this additional simile from Gen.3:1, it may be said to mean that Christ's ministers have no right to provoke destruction, they must be harmless as doves. Every life is precious, none must be thrown away recklessly; the task of Christian missions is gigantic and every missionary is needed. When they are persecuted in one sphere of work, they must seek another; that is the wisdom of the serpent.

Matt. 26:52 Put up again thy sword into its place; for all they that take the sword shall perish with the sword.

Gen. 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
(cf. Ex. 21:12; Lev. 24:17; Num. 35:16-21, 30; Deut. 19:11-13)

This was spoken by our Lord in Gethsemane at the time of the arrest. Peter strikes the blow in defence of his Master, and Jesus reproves him in the words which reflect the whole Mosaic background, showing that to the last, Jesus respected the high standard which the law held of the value of human life; 'Thou shalt not kill' was a fundamental law of God; before it was codified in the decalogue it was standard law for the conduct of man. Laws so deep rooted could never be abrogated, and Jesus recognized this law, when Peter had forgotten it in the excitement of the moment. Jesus would have no violence used in his behalf. If he had wished he could have had legions of angels come to his rescue, but his hour had come, and the way was plainly marked, and he set his face steadfastly to the accomplishment of his earthly mission by sacrifice and death.

Green says "The teaching of Jesus on this occasion has always been upheld by Christians in the face of persecution. It has not been regarded as forbidding them to bear arms at the commandment of the magistrate'. But no brave man struggles on the scaffold." (a) There can be no doubt that Christians uphold Jesus' view, but history and observation prove that Christians fail in practicing Jesus' teaching on this question of non-violence. And Christians, like others, must suffer the consequences of failing to observe what Jesus gave as an unchangeable law, whether they act at the commandment of the magistrate or on their own initiative. If the will of our Lord might be known in this day it would unquestionably be that wars should cease and that nations and individuals should work harmoniously for the establishing of God's rule among men.

(a) Green, F.W. "Gospel of Matthew", p. 249.

Matt.23:5 But all their works they do for to be seen of men; for they make broad their phylacteries and enlarge the borders of their garments,

Ex.13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of the Lord may be in thy mouth: (cf.Ex.13:16;Deut.6:8; 11:18)

Phylacteries were small leathern cases containing four strips of parchment inscribed with the words of Ex.13:1-10,11-16; Deut.6:4-9; 11:13-21. They were worn, and still are, by Jews at the morning prayer.

Jesus here reflected on this ancient custom of the Jews, that of binding portions of the sacred scriptures on their foreheads as reminders of God's goodness which they must be ever ready to declare. After denouncing them for the good things which they failed to do, he passes to the evil things which they are doing by word and deed. Hypocrisy was their besetting sin. They were scrupulously careful about their phylacteries and the fringe on their garments. Such things were useful as reminders; they were fatal when regarded as charms. All their works they do to be seen of men, said Jesus, a very common peril it is at all times concerning the externals of religion.

Matt. 12:11 What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out?

Ex.23:4,5 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. (cf.Deut.22:4)

This principle of doing good to others whether enemies or friends, whether on the Sabbath day or on other days is emphasized here by our Lord, who may have based his teaching in this instance upon the Old Testament regulations in Exodus and Deuteronomy. Cases of necessity, where life and comfort were concerned, must not wait. If this humane action must follow for the lower animals, how much more in the case of man: 'how much better is a man than a sheep?' said Jesus.

Matt.5:23,24 Therefore if thou art offering thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. (cf.23:19)

Ex. 29:37 Seven days thou shalt make atonement for the altar, and sanctify it; and the altar shall be most holy; whatsoever toucheth the altar shall be holy.
(cf. Lev.14:3,4,10,21,22.)

The offerings referred to are the Old Testament sacrifices for which the people made preparations according to definite instructions. Jesus was familiar with all these occasions and the kinds of offerings brought. Jesus teaches that the condition of the mind and heart of the offerer, is of supreme importance. Any ill-will toward another, or knowledge that another has anything against the offerer destroys the efficacy of the offering. To obey the law of love is better than sacrifice and must precede the sacrifice. So Jesus teaches: postpone the sacrifice rather than postpone the reconciliation. 'Suppose,' says our Lord, 'that a man with feeling of enmity in his heart has actually come to the altar in the Temple with his offering. He must not offer it until he has got rid of his bad feelings and done his best to make peace with his brother who, rightly or wrongly, is offended with him.' He who bears hatred toward the children of God will not be accepted as God's child; it is the peacemakers who are called children of God.

Matt.23:17 Ye fools, and blind; for whether is greater, the gold, or the temple that hath sanctified the gold?

Ex.30:29 And thou shalt sanctify them that they may be most holy: whatsoever toucheth them shall be holy.

The discussion on taking oaths came under Matt. 5:33. Matthew includes the biting criticism against the reputed leaders in the series of woes uttered by our Lord. This one deals with the casuistry with which they determined whether a particular oath was binding. That there might be two kinds of truth, one important, the other not; the one sworn to, the other not, was certainly subversive of morality. Not only so, but

that even swearing by the truth was not binding upon the person swearing unless it was performed in a special way. Such distinctions, Jesus said, were wrong in themselves, and perverse in principle.

Matt.12:5 Or have ye not read in the law how that on the Sabbath day the priests in the temple profane the sabbath and are blameless?

Numbers 28:9,10 And on the sabbath day, two he-lambs of the first year without blemish, and t~~w~~o tenth parts of an ephah of fine flour for a meal offering, mingled with oil and the drink offering thereof: this is the burnt offering of every sabbath, besides the continual burnt offering, and the drink offering thereof. (cf.1 Chron.9:32)

Jesus made an allusion to the age old custom of the priests performing their sacrificial rites on the Sabbath, and they were accounted guiltless of Sabbath desecration. He was pointing out that every rule has its limitations, ceremonies must give way to more pressing claims of charity and necessity. The illustration from Num.28:9,10, shows that violation of the rule about sabbath rest was not only allowed but commanded, ~~and~~, and the work was heavier for the priests on that day. Jesus meant that if the sabbath rest may every week give way to the ceremonial requirements of sacrifice, still more may it give way in special cases to the moral requirements of charity. And if the Temple was not subservient to Sabbath rules, how much less the Messiah? The one who was 'more than the temple' was here, whose word was with authority, and whose acts were acts of God.

Matt.7:15 Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

Deut.13:1-3 (cf. Jer.14:14; 23:16; Ezek.22:27)

(Discussion is given under Mark 13:22)

Matt. 6:1 Take heed that ye do not your righteousness before men to be seen of them, else ye have no reward of your Father which is in heaven.

Deut.24:13 thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee; and it shall be righteousness unto thee before the Lord thy God. (cf.Ps.112:9; Dan.4:27)

Huck-Lietzmann, page 29, gives the variants of the text as follows:

δε, S. O. λ. sy. pe. bo. Omitted B.D. W. P. K. it. vg. sy. co.
δικαιοσύνη, B.D. λ. it. vg. sy. pe.
ἐλεημοσύνην W. O. P. K. διορίν, S. sy. bo.

Jesus had said 'righteousness' in the Kingdom must exceed that of the scribes and Pharisees in ways specified in verses 21 to 48 of Chapter 5. Now he says it must differ in avoiding ostentation.

It is generally understood that among the Jews righteousness had come to be identified with almsgiving; that it had come to be regarded as a work of supererogation to which special merit was attached. How subtle hypocrisy is. "The motives even for our best deeds, are apt to be mixed, and the thought of men's admiration is often one of them".(a) There are many persons who will sound the trumpet for a man in this advertising age, so the danger is increased that hypocrisy may spoil the good intended. And how often persons unthinkingly become more benevolent if they know it will be published. The light of a Christian character will shine before men and win glory for God without the artificial aid of public advertisement. Ostentations religion may have its reward here, but it has none from God, says Plummer, who may be said to interpret fairly the mind of Christ here.

Matt.5: 19 Whosoever therefore shall break one of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Deut.5:31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give then to possess it.

To what extent Jesus was reflecting the exhortation of the Old
 (a) Plummer, p. 90.

Testament to do and teach the commandments, we have no certain way of discovering. We do know that He had a supreme reverence for God's revelation to Israel and it was in the spirit of formulating principles which would guide men for all time to come that He declared what we have come to call the Sermon on the Mount. We may be sure from the emphasis and content of these chapters in Matthew's gospel that Jesus based His teaching upon the fundamental laws of God as they were delivered to Moses, but which laws were binding upon man from the very beginning.

With such appreciation of what God had provided, Jesus could in substance say he who prematurely relaxes the hold which one of these minor enactments has on the conscience, will be the worse for it. He will not be expelled from the Kingdom, but his place in it will be less than otherwise, less glorious and less secure. Jesus' words here in Matt. 5:19 are a warning to apostles and others exercising the powers of dispensation, not to use that power in a loose or wrong way.

Verses 17 to 20 give the general principle of the Messiah's relation to the law: 'not destruction but fulfilment'. He claims to be the coming one ($\delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \circ \varsigma$), and He speaks with calm assertion of supreme authority. This spontaneous outflow of teaching with a consciousness back of it that he possessed final authority was contrary to all Rabbinical precedent, and it was for that that the Jews had a grievance against Jesus. But for Jesus it was perfectly natural and inevitable that He should speak in such a way, of fulfilling the law, or side by side with the law to place his own declaration, 'But I say unto you.'

Allusions to the Later Histories.

Matt. 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

1 Kings 17:10-15 (Elijah was entertained in Zarephath by a widow who in return received the prophet's reward)
(Cf. 1 Kings 18:4; 2 Kings 4:8)

It is reasonable to conclude that Jesus used this reminiscence of the life of Elijah to encourage his apostles to go forth trustfully and courageously as Elijah of old had done. God marvellously came to the prophet's help, and the prophet in return met the widow's need in that her cruise of oil failed not and the barrel of meal diminished not. A similar welcome into a home in the experience of Elisha resulted in a great blessing coming to that family. Both had received a prophet in the name of a prophet and had received a prophet's reward.

Commentators have stated what this verse means; some thinking that Jesus meant that the prophet, or evangelist, or missionary would reward all persons who received them as Christian missionaries in the sense that they would share the faith by which the missionaries themselves lived. Others think that it means that eventually the reward of the converts will be the same as the reward of the missionaries themselves. Perhaps the truth is that the reward is perpetual and everlasting, based on the response first made to the Christian appeal through God's servant. If the response is prompt the reward begins and never shall end.

Matt. 18:24,25 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not wherewith to pay his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

2 Kings 4:1 Now there cried a certain woman of the wives of the sons of the prophets, unto Elisha, saying, Thy servant my husband is dead; and thou knewest that thy servant did fear the Lord, and the creditor is come to take unto him my two children to be bondmen.

(cf. Esther 3:9; Neh.5:5; Ex.21:2)

When Jesus spoke this parable of the Unmerciful S-ervant, he could visualize many situations which arose in the history of His people. Perhaps it was the case of the widow whose two children were to be sold into slavery on account of debt. Elisha, by a miracle of increasing her supply of oil, procured for her a means of income until she had her debt paid. It must have been a story which lingered in the Jewish boy's mind. Perhaps it was the ten thousand talents with which Haman sought to bribe king Ahashuerus to slay the Jewish people in the days of Queen Esther (Esther 3:9). Perhaps it was the condition in Nehemiah's day when women and children were in bondage to rich land owners who exacted unfair rates of usury.

Jesus was teaching a lesson on forgiveness. If the man forgiven of an enormous debt, equivalent to £2,400,000, would not forgive his fellow-man a debt of £4, Jesus says 'So shall also my heavenly Father do unto you, i.e. be resolved to slavery and poverty, if ye forgive not every one his brother from your hearts.' 'Whoso stoppeth his ears at the cry of the poor, He also shall cry, but shall not be heard, (Prov.21:13). "The offences of any man against us are utterly trivial compared with our offences against God. He has forgiven us these, and He requires us to forgive our fellows. If we fail to show forgiveness, His forgiveness of us cannot continue. The love that forgives is as necessary as the faith that prays." (a)

Matt.26:53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?

2 Kings 6:17 And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.

It is the story of Elisha's deliverance from an armed force of Syrians who had gone to the city where Elisha was to take him prisoner. When the servant expresses fear for his master's safety, Elisha prays for a vision to encourage his servant. Elisha was marvellously master of the situation, and led his pursuers instead of going as their captive. Jesus could not but have thought of the early prophet of Israel because He too was master of the situation instead of a helpless victim at the hands of his enemies. Jesus' word here to his disciples must have recalled the picture of the mountains full of defenders for Elisha's safety. Jesus had the ministry of angels before, notably at his temptation, and he could rely on them again, and had it been His will and the Father's He could have been delivered from the death of the cross. Hence the disciples need not fear, just as Elisha's servant must not be alarmed, for God keeps watch over His servants and shields them from all harm.

Matt.23:2,3 The scribes and the Pharisees sit on Moses' seat; all things therefore whatsoever they bid you, these do and observe: but do not ye after their works, for they say and do not.

Ezra 7:6,10,25 this Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord, the God of Israel, had given; and the king granted him all his request, according to the hand of the Lord his God upon him.

v.10. For Ezra had set his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

v.25. And thou, Ezra, after the wisdom of thy God that is in thine hand, appoint magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God, and teach ye him that knoweth them not.

These verses from Ezra show the succession of authority which passed upon the scribes to keep and to teach the laws and statutes of Israel. Jesus pays a high compliment to the preservers of these laws and statutes through the centuries, and with reverence points to what belonged to the original revelation. But the unnecessary accretions or monstrous interpretations which were attached to God's statutes for Israel he did not

approve. And He pointed out the poor example of many who professed loudly but failed to perform their religious obligations. The scribes had not been usurpers of the Mosaic authority: for Jesus approved the basic laws which they taught, i.e. Jesus was not challenging their right to teach; He was denouncing their misinterpretations which were the cause of their disobedience; for, either through blindness, or through a wish to evade, they had failed to see, or had explained away, the true spirit of the law.

Allusions to the Major Prophets.

Matt.21:43 Therefore I say unto you, The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

Isa.5:4,7. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?
v.7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

This has been considered by some writers an expository comment of the editor.

The Jewish rulers had rejected John the Baptist, thus paving the way for rejecting the Messiah also. It was typical and prophetic; the messengers of God had a hard time at their hands, and they were on the point of putting the last Messenger, the Messiah, to death. The Kingdom, therefore, must be given to others. The Jewish rulers had had full opportunity of learning the truth about Jesus, and they are represented in the parable as knowing that He was the Son and yet slaying Him. Their judgment is represented as future.

Matt.25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

Daniel 7:18,27 But the saints of the Most High shall receive the Kingdom, and possess the Kingdom for ever, even for ever and ever. -- And the Kingdom and the dominion

and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; his kingdom is an everlasting kingdom and all dominions shall serve and obey him.

It has been seen that there is an abrupt introduction of the 'King' here, due to a parable in which 'the King' was the central figure, and which was adapted to refer to the coming of the 'Son of Man.' But as Plummer says this occasions no surprise, when it is the 'Son of Man' who comes 'in His glory', and 'sits on His throne', and 'all the nations are summoned before Him.' This is regal state, and would render the change to 'the King' natural enough, even if we had not been told that this was the Son of Man coming in His Kingdom.

There is no doubt that it preserves actual teaching of Jesus, and that Jesus reflected the Old Testament prophetic literature, especially the words of Daniel. The Son of Man will be Judge; the passage has been viewed as strikingly Jewish, "Marked to an extraordinary degree by the characteristic features of Hebrew poetical composition." (a)

Matt. 16:19 I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Isa. 22:22 And the key of the house of David will I lay upon his shoulder; and he shall open and none shall shut; and he shall shut and none shall open.

Huck-Lietzmann give the variants of the text as follows:
 δώσω σοι S.B. λ. bo. καὶ δώσω σοι, C.W. φ. κ. (καὶ it. vg)
 σοὶ δώσω, D it. vg. sy^c pe. Tert. δώσω δὲ σοι © sa.
 κλειῖδας S.B.W. & Orig. κλειῖς CD λ. φ. κ.
 Souter: κλειῖς add. τῶν θυρῶν S. (vte.) Diat. Aphr.

The symbolism of the keys was expressed by Isaiah and adopted by our Lord in his word to His Apostle Peter. These words express supreme authority. Peter was the steward entrusted with the keys of the kingdom. The distinction between the church and the kingdom must be made. "Peter has been first in the confession of the true faith, and he is to be first in holding authority in the kingdom. It is possible that the keys have special reference to St. Peter's function in admitting so
 (a) Box quoted by Green, p. 238.

many of the first converts to the Christian church, but this would be only preliminary to admission to the kingdom." (a) Binding and loosing do not mean forgiveness of sins; these are Jewish technical terms; to 'bind' means to forbid, and to 'loose' means to permit." Just as a Rabbi of great knowledge would decide what, according to the provisions of the oral law, was allowed or prohibited, so Peter would decide what, according to the teaching of Christ, was permitted or not." (b) It must be remembered in interpreting this passage that what Peter decided for the visible church was not binding on the invisible church; that what applied then did not necessarily apply for all time; that Peter did not pass on to his successors the power of prohibiting and permitting." Peter was the great Rabbi or scribe of the Christian ecclesia, who could make infallible and irreformable decisions on the basis not of the tradition of the Elders, but of the teaching of Jesus." (c) This is the viewpoint adopted by most scholars, including Streeter, who cites Matt. 23:13 and Luke 11:52 in support.

Matt. 10:5,6 Go not into any way of the Gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel.

Isa. 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
(cf. Ps. 119:176; Jer. 50:6, 'My people hath been lost sheep')

Sheep and shepherds furnish illustrations for our Lord in His teaching. It may not have occurred to the reader of the New Testament that Jesus was re-echoing poetic and prophetic phrases, for example, 'The Lord is my shepherd' (Ps. 23:1), and 'my people have been lost sheep.'

- (a) Plummer, p. 230.
- (b) Ibid. p. 231.
- (c) Green, p. 204.

In this passage Jesus is giving directions to his disciples as to whom to carry the 'good news'; not to Gentiles, not to Samaritans, but to Jews, 'lost sheep of the house of Israel.' The disciples were not competent to deal with any but Jews at first. When they became experienced preachers and missionaries, their field widened, especially after the refusal of the Jews. This world-wide mission of His apostles was Jesus' ultimate plan, (cf. Luke 9:52; Matt. 15:28), but first they must go to the Jewish people, objects of Christ's special compassion, 'lost because they had no shepherds, no competent teachers.' Their guides were blind leading them to pits instead of pastures. On this first missionary trip of the Gospel work the apostles are to serve as 'field-preachers' rounding up the scattered people, proclaiming that the Messiah and the Kingdom are at hand for all who are ready to become a fold with a true shepherd to lead them.

Matt. 10:8 Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give. (cf. Matt. 11:5)

Isa. 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price.
(cf. Isa. 61:1)

The first part of the verse seems to echo Isa. 66:1, and the last part recalls Isa. 55:1. The kind of ministry the apostles were to perform was identical with Jesus' own. Common opinion has it that the phrase 'raise the dead' is too difficult to form a definite conclusion. The phrase was omitted in later Mss. indicating that later copyists failing to find data in the Gospels of apostolic raising of the dead, and no charge to do so in Mark and Luke, omitted the phrase intentionally. But the best manuscripts have it, & B.C.D. Plummer says that assuming the words to be genuine is, however, not the same as assuming that they were spoken. The evangelist may have wished to show that the Messiah conferred upon His Apostles the full measure of beneficent power which he

exercised Himself.

The disciples had received abundantly and they were charged to be generous in their ministrations and to make no charge for their services, nor in any sense appear to be making a worldly business of their spiritual gifts. Nevertheless, 'the labourer is worthy of his food' and free will gifts in token of ministry received were permissible.

Matt.19:12 For there are eunuchs, which were so born from their mother's womb; and there are eunuchs which were made eunuchs by men, and there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Isa.56:3-5 neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord of the eunuchs that keep my sabbaths and choose the things that please me, and hold fast by my covenant, Unto them will I give in mine house and within my walls a memorial and a name better than of sons and of daughters. I will give them an everlasting name that shall not be cut off. (cf. 2 Kgs.9:32; 20:18).

Our Lord referred to the blessings promised to the eunuchs in the prophecy of Isaiah. It was to the faithful who kept the Sabbath, and the covenant, and did the things which were pleasing to God who were promised greater reward than of sons and of daughters. A spiritual life free from the conflicting interests of family obligations had its advantages. Jesus took that passage and made application of it for the Christian life. He referred to the physically unfit for the marriage bond, for whom the saying 'better not to marry' was a necessary truism. If such would receive His truth, their physical handicaps would be found to be real assets for the growth of the spirit. But no compulsion, always life is represented as a voluntary privilege, 'He that is able to receive it, let him receive it.' Jesus also referred to those persons who for the rare spiritual values chose voluntarily to forego the physical and domestic advantages of life. This would be 'for the sake of the kingdom,' i.e. because the call of religion made marriage inexpedient. Spiritual insight is given which enables such individuals to

realize that for them it is better not to marry. This again is for him 'that is able to receive it'. there is no ground here for the doctrine of celibacy as a divine requisite for the growth of the soul, or for the work of the ministry. Jesus may have had in mind his own example, or that of John the Baptist, or the sect of the Essenes, or perhaps some of his own disciples. He taught that any sacrifice even life itself must be made, if the call comes, for His sake.

Matt.6:16-18 v.16. Moreover when ye fast, be not as the hypocrites of a sad countenance: for they disfigure their faces, that they may be seen of men to fast, Verily I say unto you, They have received their reward.

Isa. 58:5 Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

Right motives for fasting were most important to Jesus. He had seen his fellow Jews attempt to impress others with their solemnities, making facial distortions to show they were enduring a season of fasting. The Old Testament times were afflicted with pretenders too. Jesus may have recalled the words of Isaiah in chapter 58. The formal fastings were not pleasing to God when they failed to do their duty to those in need. Our Lord assumes that His followers will practice fasting as a natural act of piety. But asceticism has never been regarded as an end in itself or as conferring special merit, but always as a form of discipline and a means of better serving God.

Matt. 25:35 for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.
(cf.Matt.10:42)

Isa. 58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?
(cf.Ezek.18:7,16; Job 31:32; Tob.4:16).

Both in the Old Testament Scriptures and the apocrypha the word of exhortation to benevolence is given. Jesus was familiar with the need^s and with all ways of meeting the needs of men. Jesus alluded to the prophetic statement on feeding, housing, and clothing the destitute, as a practical way of being in earnest about religion, and that this is more acceptable finally than to have been punctual in fasting formally. In Isaiah the two ideas are brought together: God was not pleased with the empty formalit y of fasting, and sets forth what an acceptable fast might be in words of Chapter 58:7. Inasmuch as the passage is taken from Jesus' discourse on the Last Judgment, it reveals the requisites for acceptance with the King. Faith in the King and the Kingdom will manifest itself in deeds ^{such} as are specifid here. But it will be service rendered completely free from ostentation, or selfish aggrandizement; purely for the love of God and their fellowmen will they who are worthy a place at His right hand have served.

Matt. 15:13 Every plant which my heavenly father planted not, shall be rooted up.

Isa. 60:21 Thy people also shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified. (cf. Isa. 61:3).

This passage emphasizes strongly the Divine selection and starting of that which shall grow into maturity and fruitfulness. Of course Jesus means His followers have been Divinely called and rooted in Him. 'In Him we live and move and have our being.' Jesus chose the prophetic passage to teach the truth of God's initiative, and God's providing for all his followers that they may be 'righteous' and 'inherit the land for ever.' Jesus' teaching on defilement offended the Pharisees for it directly contravened the Mosaic distinction between clean and unclean meats. The Pharisees and scribes were barren trees about to be cut down, chaff about to be burned, plants about to be uprooted.'

The Pharisees were uncharitable toward the disciples for not performing the usual ablutions. It was a grievous sin to their system to have omitted this, but they might have been charitable; that certainly was to be placed ahead of ceremonies. Those who could place ablutions before charity were not plants of the Divine planting, but weeds that would be rooted up, is the implication. Jesus may have been thinking also of the parable of the Tares: God planted the commandments and the Pharisees sowed weeds among them, i.e. their noxious traditions.

Matt.5:4 Blessed are they that mourn, for they shall be comforted.
(cf.Luke 6:21b)

Isa.61:2,3 To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. (cf.Isa.40:1)

Souter: cites mss. which place verse 5 before verse 4.

In the prophecy(Isa.61:2) the thought is of those who mourn for the sin in Israel, which checks and thwarts God's purposes for His people and delays the coming of the Kingdom. Jesus, however, speaks not only of Israel and its hope, but all who are in sorrow, which is bound to be the lot of the servants of God, because here on earth evil outweighs the good. The Beatitudes describe eight different classes of people; or the eight elements of excellence may reside in one person; it is the analysis of perfect spiritual being, summarizing the highest felicity attainable by man. They are incomparable with Jewish and Gentile philosophy. Various effects were produced: some were filled^{ed} with admiration, for at last One had come with an authoritative teaching; some were incredulous; it was too good to be true; some were offended, because it was teaching so contrary to all human ideas of happiness, e.g. 'blessed are the poor' was too strange to be accepted. But Jesus' teachings have been accepted by countless generations of Christians as God's message for the world of sinful humanity; by faith and obedience they are accepted, and appreciated.

Matt. 6:10 Thy will be done on earth as it is in heaven.

Dan.4:35 And all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (cf. Ps. 103:19; 135:6).

This is one of the three petitions for the inauguration of the Kingdom. When His name has been sanctified in the redemption of His people and in the establishment of the Kingdom, then, and then only, will it be true that God's will is done. This petition is the climax of the two preceding petitions. With or without us the sense is the same; 'may Thy will be done,' throughout the universe.

The character of God must be known before prayer can be made that His will be done, i.e. one must know something about the will of God. Hence after God's will is revealed and revered, a sincere prayer can be offered that His will be done on earth as it is done in heaven. There are other wills in the universe, human wills are free to rebel against God, by God's permission. God's name will not be rightly hallowed, His Kingdom will not fully come, until all wills are united to His in entire sympathy. It is possible to link 'as in heaven so on earth' with each one of these first three petitions and good sense is sustained. It is significant that Matthew records Jesus as saying at last to His disciples "All authority was given unto me in heaven and on earth." The case is hopeful: God's rule was vested in Jesus in heaven and on earth, consequently where His Spirit is in full authority and power, all other wills are in subjection. Prayer is fitting that His will may be done extensively on earth as it is in heaven, until the kingdoms of this world become the Kingdom of God.

Allusions to the Minor Prophets.

Allusions to the Minor Prophets.

Matt.25:32 And before him shall be gathered all the nations: and he shall separate them one from another as the shepherd separateth the sheep from the goats.

Joel 3:12 Let the nations bestir themselves, and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about. (cf. Ezek.34:17; Zech.10:3)

Hints at gatherings for Judgment and separation of the sheep from the goats are found in the Old Testament prophecies, and Jesus used the imagery of it to depict the final Judgment and separation. The passage is peculiar to Matthew, reflecting Jewish ideas of universal judgment. The Gentiles τὰ ἔθνη are included, judged by the standard of their conduct to Jewish Christians, the τῶν ἀδελφῶν μου verse 40. Even those who have never heard of Christ have had the means of knowing their duty to their fellowmen, which is here the crucial test. No reference to Christians only is made here, nor to repentance and faith in Christ, but only about conduct towards others. It is that which shows the Christ-like life.

Sheep and goats are different by colour and habits. Sheep are commonly white and inoffensive: goats are black and destructive. Goats have devastated whole areas of certain lands of shrubs and young trees in Palestine. There is no intimacy between sheep and goats; they gather in distinct groups in the fold and at watering places. Goats in folk-lore were of bad repute, hence the naturalness of the symbolism in the Last Judgment passages.

Matt; 13:39. and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels.

Joel 3:13 Put ye in the sickle, for the harvest is ripe, come, tread ye, for the winepress is full, the fats overflow: for their wickedness is great.

Both passages tell of judgment. The Prophet Joel was announcing the

readiness of conditions for the widespread retribution on account of evils in human society. Jesus borrowed the language of judgment and refers to the execution of final reckoning before the King of Kings, the Son of Man. συντέλεια αἰῶνος occurs in verses 40,49; 24:3; 28:30, the latter two may be editorial, influenced by the logion of verse 39.

If all such phrases are editorial, it points to influence of Jewish apocalyptic literature, e.g. Test. Levi 10; Apoc. Bar. 83:7; 54:31; Dan. 12:13; Apoc. Bar. 13:3; 27:15; 29:8; Enoch 16:1; 2 Esdras 7:113; Ass. Moses 1:18;

Dalman says "As the term occurs only in Matthew, it will belong not to Jesus Himself, but to the Evangelist who has it in common with the Hellenistic author of the Epistle to the Hebrews (9:26); ἐπὶ συντέλειᾳ τῶν αἰώνων. One might with some probability refer ἡ συντέλεια τοῦ αἰῶνος as expressed by Jesus to the simple $\chi\tau\iota$ ἰδ." (a)

Matt. 23:9 And call no man your father on the earth: for one is your Father which is in heaven. (cf. Matt. 6:9; 7:11)

Mal. 1:6 A son honoureth his father, and a servant his master, if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, wherein have we despired thy name?

Jesus forbids His disciples (Matt. 23:8-10) to have themselves called Rabbi, Father, $\rho\alpha\beta\beta\epsilon\acute{\iota}, \pi\acute{\alpha}\tau\epsilon\rho, \kappa\alpha\theta\eta\gamma\eta\tau\acute{\eta}\varsigma$. The first and third names can only refer to Himself, 'Father' only to God. It is implied that $\pi\acute{\alpha}\tau\epsilon\rho$ and $\kappa\alpha\theta\eta\gamma\eta\tau\acute{\alpha}$ were in use as forms of address. $\chi\tau\iota$ was never addressed to a teacher, but the three patriarchs of Israel, Abraham, Isaac, and Jacob were called $\delta\iota\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$ fathers. Another view was that $\chi\tau\iota$ could be addressed to free men but not to slaves. It may therefore have come to be used commonly, perhaps more as an honourable appellation than as a form of address. At any rate Jesus encourages his disciples to avoid the effusive appellations which were characteristic of some persons of high privilege, and that they should remember that they were

(a) Dalman "Words of Jesus" p. 155.

unprofitable servants and God only was their Father in heaven. So the prophet Malachi records impressions of the unappreciated fatherliness of God among his people. Jesus may have recalled this and other Old Testament references which show God as Father in heaven. He teaches that they must also avoid the other extreme of reducing the heavenly Father to a sort of glorified Rabbi. According to the scribes' conception of Him, He studied the Law three hours a day; He kept its rules; and He was deeply interested in external observances. This was the height of formalism in the Jewish religion. St. Paul, before his conversion, had been more exceedingly zealous for the traditions of the fathers (Gal.1:14); after his conversion, he saw the mischief which they wrought. The one authority to be appealed to was the God of truth, or He who was and is the Way, the Truth, and the Life. There is only one Source of Revelation (Matt.11:25;27; 16:17) and it is the Son who makes ^{the Father} Him known to mankind.

Allusions to the Psalms.

Matt. 18:10 See that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Ps. 34:7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

Huck-Lietzmann point out a variant in the text: τοῦτων τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ D it sy^csa.

Souter points out an omission of the first ἐν οὐρανοῖς in some mss.

God is regarded as the Heavenly Father of His own disciples: Matt. 5:16,45,48; 6:1,9,14 (Mark 11:25); 6:20,32; 7:11; 18:14; 23:9; or as Heavenly Father of Jesus Himself, Matt.7:21; 10:32f; 12:50; 15:13; 16:17; 18:10; 19:35. He thus indicates the unique personal relation which subsists between God and Jesus, and between God and those who are His, who can be spoken of as sons of the theocracy, Matt.13:38. But Jesus draws a sharp line of distinction between Himself and the disciples in

purposely setting aside the usual Jewish 'Our Father in heaven' where He Himself is concerned, and yet prescribing its use for His disciples, Matt. 6:9.

The saying of Jesus here is somewhat difficult; whether He meant little children literally or immature followers; and whether each child has his guardian angel. The Jewish belief in a patron angel, Michael, (Dan.10:13), and angels to the Seven Churches (Rev.1:20), and Job's angelic intercessor (Job 33:23), might furnish light as to the meaning of Jesus, i.e. 'the little ones appeal to the angelic administration of the Divine justice. It is possible that Jesus whose experience with angels in the critical times in His life and ministry, together with His familiarity with Israel's belief in angels, whether guardian angel for each, or otherwise, furnished Jesus with data to make this a real message of importance on the sacredness of child life. The verse from the Psalm is only one of many expressions of trust in God's unseen protection.

Matt.18:3 Verily, I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of heaven.

Ps. 131:2 Surely I have stilled and quieted my soul:
Like a weaned child with his mother,
My soul is with me like a weaned child.

Jesus taught the disciples childlikeness as requisite to greatness as well as for entrance into the Kingdom. In effect Jesus said 'in asking who shall be the greater, you have entered upon a path which will not lead you to this end. The very question shows that you do not understand what greatness is. You must turn back and recover the childlike temper which is untempted to self-advancement. You must become again as children i.e. unassuming. Otherwise, so far from being great in the Kingdom, you will never even enter it.' Jesus was what He wished his disciples to become. In the Kingdom it is childlike souls that are greatest. He Himself was meek and lowly in heart. His name is the symbol of His character

and the childlike character is a Christlike character so like the child his disciples must have a sense of dependence upon a Parent's wisdom and love. And that teaching accepted by every Christian would revolutionize the world and hasten God's reign among men.

Matt.13:44-46 The Kingdom of heaven is like unto a treasure hid in a field; which a man found, and hid, and in his joy he goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls, and having found one pearl of great price, he went and sold all that he had and bought it.

Prov. 2:4 If thou seek her as silver
And search for her as for hid treasures.
(cf. Prov. 23:23; 3:13,14; 8:11)

Jesus borrowed terms from Proverbs to state these parables. Many verses in the Proverbs exalt wisdom as the choice virtue. It is equivalent to heavenly wisdom and spiritual understanding, and has an important connection with the New Testament teaching, especially the Prologue to the Fourth Gospel where wisdom is personified. The Logos or Word became flesh, and dwelt among us. He is the Wisdom of God, and fortunate for time and for eternity is the person who happens on to Him or the person who seeks Him and is found by Him. The good news of the Kingdom is of such value that men will give up everything else to accept it. The Kingdom is a personal discovery and acquisition. Thus has the Kingdom and its King been present in the world and people stumble on to the truth about God through Jesus Christ, others by diligent search and comparison come to value Him supremely and make the sacrifice, and all such have found "the great world's altar-stairs,
That slope through darkness up to God."

'All that he had' was the price paid in each parable, but gladly was the exchange made. 'He that loveth father or mother more than me, is not worthy of me'; but 'he that loseth his life for my sake, shall find it.' Who ^{is it} but Jesus the Divine Son of God who makes such claims and offers such treasures?

Matt. 5:14 Ye are the light of the world, a city that is set on a hill cannot be hid.

Prov. 4:18 But the path of the righteous is as the shining light
(or the light of dawn)
That shineth more and more unto the perfect day.
(cf. Isa. 49:6; 42:6; 2 Esdras 12:42)

φῶς τοῦ κόσμου is Hellenistic, says Dalman.

Here Jesus spoke a metaphor which had its roots of meaning in the Old Testament sayings. He found this thought of light in righteousness both in poetic and prophetic literature. It had great significance for His disciples then and always. Jesus sees His disciples as lights in the world dispelling the darkness caused by sin. They live in the world, but must not deteriorate in standards, they must live above the standards of this world, and aloof from its contamination of darkness, living high and sending beams of light as from afar, like lights on high places, or as moon and stars light up the darkness. It is an emphasis on what men are rather than on what they accomplish, i.e. their life will have a wholesome and illuminating influence, as good salt and a bright light. Such a person will not isolate himself: his goodness will be infectious, he will be a benefit to society, a leader of its thought and action. His light must be 'before men' but not 'to be seen of men', for men's benefit but not for vain show. "Men value the worth of Christianity, not by the Beatitudes, not by the Sermon on the Mount, but by the lives of the Christians whom they see and know." (a)

Matt. 7:6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Prov. 9:7,8, He that correcteth a scorner getteth to himself
(cf. 23:9) shame, And he that reproveth a wicked man getteth himself a blot.
Reprove not a scorner, lest he hate thee,
Reprove a wise man, and he will love thee.

There are cases in which it is worse than useless to try to minister the things of the Spirit. Such occasions are rare, and the usual procedure is to try again and again to bring the truth of the Gospel to a
(a) Plummer, p. 73.

soul. But Jesus had in mind here to give His disciples wise counsel, not waste their time and strength on a certain kind of individuals whom He calls dogs and swine, by which He probably meant people who have no capacity to appreciate goodness, who would much prefer the kind of life they have always lived, as the dog returns to its vomit and the swine wallows in the mire. Not only would the disciples be wasting their time, but would be throwing themselves needlessly into danger, for some hostile men would turn upon the messengers and do them harm, even would slay them. It is very exceptional teaching which Jesus gives in this passage, but it shows that He has an insight into the possibilities of successful evangelism, and would safeguard His self-sacrificing ministers where He knows further efforts would be futile and dangerous.

Matt.6:7 But when ye pray use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them for your Father knoweth what things ye have need of before ye ask him.

Eccles.5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

These passages are important for stressing sincerity and simplicity and definiteness in all prayers. The heathen according to the passage in 1 Kings 18 were wont to make long prayers, with much repetition to their pagan god Baal, but it was to no avail. The Jews might have been influenced by pagan ceremonies to a similar formality and unreality in their approaches to God. Jesus gives instruction to His disciples that in praying they should omit all vain, wordy dissertations informing and instructing God; for, says Jesus, 'Your Father knoweth what things ye have need of before ye ask him.' What is condemned is the idea that God needs to be worried, and can be worried into granting prayers; and that petitions, if repeated many times, are more likely to be answered than a petition said only once. Prayers are not to charm

God into granting what He is unwilling to do. Prayers are to raise us towards God, and if repetition will enable us to fix our attention upon God, it is allowable. "Prayer calms and purifies the heart, and makes it more capacious for receiving the Divine gifts. God is always ready to give us His light, but we are not always ready to receive."(a)

Matt 12:36 And I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment..

Eccles.12:14 For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil.

Jesus was warning against idle utterances, perhaps borrowing the words from Eccles.12:14, and Ps.50:6 (51:4). Plummer says "every man's heart is a store-house, and his words show what he keeps there. Even lightly spoken words do that, and what is said on the spur of the moment is sometimes better evidence of a man's disposition than what he says deliberately, for the latter may be calculated hypocrisy."(b)

If this saying of Jesus was in connection with the Pharisees who accused Jesus of working in league with Beelzebub, and then (they) later saw the foolishness of their accusation and declared they had not meant it, they still must be held responsible, even for the purposeless word. But Jesus considered their blasphemy of much more serious import, it was a sin against the Holy Spirit, and had never forgiveness. 'Out of the abundance of the heart' their mouth had spoken; it was said with the fullest consciousness of their meaning and after the most prolonged examination by the religious and moral experts of the nation.

(a) Augustine "De Serm. Dom" ii.iii.14, quoted by Plummer, p.93.
 (b) Plummer, p. 181.

CHAPTER V

L

Luke's is the richest and most voluminous of our Gospels, and this quality it owes to the inspiration in it of the highly varied matter of its special or L source. This source was Judean; visiting Palestine in the company of Paul between the years A.D. 57-59, the Gentile evangelist fell under the spell of the Mother church of Jerusalem and of the special tradition which he found there and to the inspiration of this experience we may trace the genesis of his idea of writing a gospel. To the same inspiration may be ascribed many of the well defined characteristics of the work. Paradoxically, the Gentile writer Luke in some respects reflects the spirit of Judaic Christianity more fully than any of his peers. (a)

Luke had Mark at hand when he wrote, but changed Mark when he wished. Luke did not have Matthew at hand; Matthew was working on Mark and Q in a distant place. Luke the physician comes to our attention because of Paul's 'thorn in the flesh' and Paul's need of a physician. The Gospel of Luke, according to Streeter, shows no trace at all of anything that we can call specifically Pauline Christianity, that is, if with Hort we reject chapter 22:19b,20, as an assimilation of 1 Cor. 11:24f.

Grace and refinement of style were outstanding qualities of this Gospel, recognized and commented on in antiquity. The Gospel was written presumably about the year 80 A.D. Luke was in a position between the vulgar and the literary; he holds to forms and inflections of Greek ^{in the} vernacular. He quoted much from the LXX and it shows in his writing, e.g. *καὶ ἐγένετο καὶ* followed by finite tense; also *καὶ ἐγένετο* followed by *ἐν τῷ* and the infinitive. He was not a Semite but a Greek by education. He took his pen and supplied a lot of data from his diary; he seems to have kept every scrap of material and changed it very rarely.

(a) W. Manson: "Gospel of Luke", p.vii Intro.

When he is putting the Logia of Jesus in his Gospel he keeps them in order, for example, the little treatise of five sections to which we have called attention at the beginning of our discussion of Q, (Chapter III).

In this Gospel Jesus is champion of the humble and lowly seekers, and the Saviour of the Samaritan and outcast and lost. He is devoted to humanity by self-sacrifice. He is advocate of man. He denies Himself, offers Himself, caring for all mankind. The Holy Spirit descending at Jesus' conception or His baptism and hovering over Him through all His life, would account for His power and mission. Luke presents Jesus as unique and connectedg Him lineally with Abraham and Adam. Jesus for Luke was the ideal man among men. Perhaps Luke was thinking of Paul's 'Second Adam' when he genealogically traced Jesus back to Adam.

Luke takes Proto-Luke, according to Streeter, as his base and apparently without appreciably altering the relative order of events in either of his sources, fits extracts of Mark into the scheme of that document. But there is no reason for supposing that Luke possessed, or thought he possessed, any key to the original order of the sayings and events he records. The 'order' which he speaks of in his preface does not mean chronological order so much as literary form or construction into a threefold division of the Gospel: Galilean, Samaritan, and Judaean.

L is a part of proto-Luke, the non-Q part. (See the Diagram of the Sources following). It is thought that L is Luke's own source of Gospel material, in part oral tradition, and he had a copy of Q, and later procured a copy of Mark, and as a result of revising and enlarging, finally the Gospel in its present state developed. L is a selection of interesting and memorable stories about Jesus, and striking parables from His teaching and few detached sayings. We have in L the things collected which Jesus said to the common people or in their hearing, and this collection makes up about three-quarters of the spoken words of Jesus as recorded in this source. There are more polemical sayings in L than in any other of our

sources. But instead of open denunciations, we have in L the subtler method of rebuke by means of parables and such as those of the Lost Sheep and the Lost Coin and the Lost Son. The indictment of the Pharisees is not in the main directed at their casuistry, as in Mark, or the hypocrisy of some of them, as in M, but rather at the pride and exclusiveness of their attitude to the common people. The charge is not so much that they make a fence about the Law as that they make a fence about themselves, that they are righteous and despise others.

So we have in L the result of selection, unconscious selection made by ordinary people, of things that touched their lives, their needs, difficulties, and sins. It is the Gospel of the under-dog, the poor, the despised, the sinner. Its message is not to Jew or Gentile specially but to man simply as man. The greater part of it might be regarded as a commentary on the text 'they that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners,' (Mark 2:17). It speaks to man as man; it stresses the great kindness and sympathy of Jesus in His dealings with the poor and the outcast. We could ill afford to do without this L source, for it presents a phase of Jesus life and work, supplementing Mark and Q. Even if it was derived from oral tradition, it is nevertheless authentic for parables were preserved accurately. So far as the teaching of Jesus is concerned, we may take what L offers with good confidence that it represents authentic utterance of Jesus substantially as He gave them to His hearers.

In the following pages discussion is given of the quotations from the Old Testament, followed by Allusions to the Old Testament, by Jesus, as found in the L source.

L

Quotations from the Pentateuch.

Luke 17:14 Go show yourselves to the priests.

Lev.13:19 then it shall be shewed to the priest.

This quotation occurs in the Lucan passage in the Healing of the Ten Lepers. It is similar to the parallel references Matt.8:4; Mark 1:44; Luke 5:14. As discussed under Mark 1:44, Jesus recognized the Old Testament provision for obtaining a certificate of cleansing from the priests appointed for this purpose. Each of the ten lepers would go to the priest near his own home. The Samaritan would go to a priest of the temple on Mount Gerazim, thus parting company with the nine who were glad to get rid of him; but the Samaritan had the gratitude to return to Jesus. For the nine lepers, only after sacrificial rites at the temple in Jerusalem could a declaration of cleanness be pronounced according to Leviticus 14:1-8.

Luke 10:28 this do, and thou shalt live.

Lev.18:5 ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them: I am the Lord.

It has been suggested that this may be a variant of the same story as in Mark 12:28-32, yet the same problem may have been brought to Jesus on other occasions. What is the greatest commandment was a question for discussion in Jewish theology and Jesus made a distinction; He spoke of weightier matters of the law; and some false standards tolerated in early times, he did away with altogether as unworthy in the Kingdom of God. So it was a perfectly natural question to ask, and Jesus answered it by giving quotations from Deut. 6:4 and Lev.19:18 as the whole duty of man. The contribution of Jesus was of incalculable importance, namely, his emphasis on love of neighbour. Neither cultus alone nor philanthropy alone is synonymous with religion. Both love of God and love of neighbour must exist together in true religion.

"For a man to give to God the principal place in affection, worship, work, and thought, and to treat his neighbour as he would have others to treat himself, is indeed the way of life."(a)

Luke 21:22 For these are days of vengeance, that all things which are written may be fulfilled.

Deut. 32:35 Vengeance is mine and recompence,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste.

Huck-Lietzmann cite the above reference, while Westcott and Hort cite Hoses 9:7. (cf. Isa. 34:8; 63:4; Jer. 46:10)

There is an abundance of such utterances in the Old Testament, Lev. 26:31-33; Deut. 28:49-57; 1 Kings 9:6-9; Mic. 3:12; Zech. 11:6; Dan. 9:26, 27).

This passage in Luke describes the final times. In Mark's 13th chapter called 'the little apocalypse' the Horror is personified. In Luke the prediction is rationalized. Both have the horrors of the fall of Jerusalem before them; "neither in Mark nor in Luke is the catastrophe identified with the final denouement of human history." A note of realism is stressed which is not found in Mark: the prediction that Jerusalem will be under the heel of the Gentiles till the period of the Gentiles expires. So the end is not yet. "Christians are not to believe that the fall of Jerusalem, whether prospective (as in Luke's source) or past (as from Luke's own standpoint) is identical with the Lord's return." (b)

Quotations from the Later Histories.

Luke 4:25, 26. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

1 Kings 17:1, 8, 9. And Elijah the Tishbite, who was of the sojourners of Gilead, said unto Ahab, As the Lord liveth, before whom I stand, there shall not be dew nor rain these years but

(a) Manson, W. "Gospel of Luke" p. 131 (b) Ibid. p. 234.

according to my word. (Verses 8,9) And the word of the Lord came unto him saying Arise get thee to Zaraphath, which belongeth to S idon, and dwell there: behold I have commanded a widow woman there to sustain thee.

Jesus was referring to customary reception of prophets, as He expounded the Scriptures in Nazareth that day. He appealed to their knowledge of Scripture, not to any facts outside the Old Testament. As in the days of the prophets, so in His day, Jews are rejected and Gentiles chosen. This reminder touched Jewish national pride at its most sensitive point. Luke takes advantage of the early Nazareth episode as found in L source. The incident serves as a frontispiece to the Ministry, presenting as it does the part played by Jesus in the history of Israel's religion and the crisis which his appearance created for contemporary Judaism.

But Dr. Manson thinks it unlikely that this crisis came at the beginning of Jesus' Galilean Ministry; rather it came after it was apparent that everywhere Israel's rejection showed forth and shaded his mind with sorrow. "But that Jesus, like the greatest prophets since the Exile, saw God to be interested in others besides the Jewish people, and that within his own nation he habitually spoke and acted with a tremendous sense of personal responsibility for bringing to pass the redemption which He preached, has simply to be admitted." (a)

Luke 4:27 And there were many lepers in Israel in the time of Elisha the Prophet, and none of them was cleansed, but only Naaman the Syrian.

2 Kings 5:14 Then went he down, and dipped himself seven times in Jordan according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Cited by Huck-Lietzmann. Emphasis is to be laid on the quotation of the word ἐκαθαρίσθη. Jesus cited this interesting event in Elisha's prophetic experience as a reminder that God's mercy was extended here through the prophet's ministry to those outside the nation of Israel.

Jesus was interpreting Isa. 61:1 as applicable to Himself.

(a) W. Manson, p. 43.

"The whole of the Old Testament was to Him a prophecy respecting His life and work. And this applies not only to prophetic utterances, but also to rites and institutions, as well as to historical events which were so ordered as to be a forecast of the salvation and judgment which He was to bring." (a) A word of B. Weiss is illustrative of Jesus' use of the Old Testament on this occasion. "Jesus' acknowledged the Old Testament in its full extent and its perfect sacredness. Of course He can only have meant by this the Scripture in the form in which it was handed down, and He must have regarded it exactly as His age did. Any kind of superior knowledge in these matters would merely have made Him incapable of placing Himself on a level with His hearers respecting the use of the Scripture, or would have compelled Him to employ a far reaching accommodation, the very idea of which involves internal untruthfulness. All, therefore, that is narrated in Scripture He accepted absolutely as actual history, and He regarded the several books as composed by the men to whom they were ascribed by tradition." (b)

Quotations from the Major Prophets.

Luke 21:35 as a snare for so shall it come upon all them that dwell on the face of all the earth,

Isa. 24:17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

In St. Mark's Gospel (Mark 13:14-37) there is reference to the Anti-Christ in the Temple, the short period of awful tribulation, and the appearance of the Son of Man. In St. Luke's Gospel there is the destruction of Jerusalem and a period of unspecified length which follows it, the times of the Gentiles; and then, after a period of terror caused by celestial and terrestrial portents, the coming of the Son of Man. The viewpoint has changed as indicated by the addition of the times of the Gentiles.

(a) Plummer, p. 124

(b) B. Weiss, "Leben Jesu" Tr. p. 62, 63.

In Vincent Taylor's view, if the undoubtedly Markan verses 21a,23a, 26b-27, 29-33 be withdrawn, what remains has a coherence and unity of its own which reveal the foundation document." (a) Luke, then, followed a different tradition from Mark; but both sources depict the collapse of the powers of nature.

In the section with which the quotation deals our Lord warns His followers to watch and pray for the Son of Man's coming. He will come suddenly to judge men as He finds them. The suddenness of it is illustrated by 'the trap, for it will come upon all dwellers on the face of all the earth.'

Luke 22:37 For I say unto you that this which is written must be fulfilled in me. And he was reckoned with transgressors; for that which concerneth me hath fulfillment.

Isa. 53:12b because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many and made intercession for the transgressors.

Cited by Huck-Lietzmann, p. 188.

Turpie refers to the prepositions in the Hebrew and Luke's Gospel, as contrasted with the LXX which shows a deficiency of clearness. The Hebrew phrase means 'in company with' *meta'* but not one of the transgressors. The LXX phrase *ἐν τοῖς ἀνόμοις* 'among the lawless' does not clearly indicate that Jesus was not one of the lawless.

This is a Lucan passage (22:35-38) which has difficulties, especially to know what the Lord meant by reference to the sword: two ways are suggested by Dr. Manson (1) Literally but ironically, i.e. as Jesus saw his disciples secretly providing themselves with knives as weapons, He said, Yes, provide yourselves with swords at whatever cost. (2) Metaphorically, dangers will indeed be let loose against his faithful band and they will have to gird themselves for the conflict. The sword on this interpretation is not literally intended. Either interpretation would

(a) Vincent Taylor, "Behind the Third Gospel" , p. 109.

suit well with the quotation from Isa.53:12, but the second is more likely. We cannot reconcile Jesus' teaching elsewhere, especially his warning that they who take up the sword shall perish with the sword, with an admonition, as some think, to arm the disciples for violence. Rather it is the "dismissal of a childish mistake, meaning "No more of this! You have not understood." Jesus was speaking in parables. This reasoning by Dr. Manson is consistent with what we should expect Jesus to say and do just prior to His agony. (a)

Luke 19: 10 For the Son of Man came to seek and to save that which was lost.

verse 11:

Ezek.34:16 For thus saith the Lord God: Behold I myself, even I, will search for my sheep and will seek them out.

verse 16:

I will seek that which was lost, and will bring again that which was driven away and will bind up that which was broken, and will strengthen that which was sick.

Huck-Lietzmann cite this as from a passage which has no parallel in the other Synoptic Gospels. Matt.18:11 which is found in some Mss. and used in some translations, is omitted in \mathfrak{X} , B, L, and others. On that conclusion Luke's statement of Jesus may be considered peculiarly Lukan.

It is clear that Jesus had this chapter of Ezekiel in mind and adapted its message in his word concerning Himself. "He came for this very purpose" as the Greek verb $\eta\lambda\theta\epsilon\iota$ at the opening of the clause emphasizes. Salvation of such men as Zacchaeus who was not a heathen, was the object of His epiphany. Jesus having no prejudice as Jews had, affirms that His resolve to visit Zacchaeus' house has proved the means of saving him. Zacchaeus had sought to see Jesus, and Jesus sought him out. Jesus revealed Zacchaeus to himself as well as revealed Himself to Zacchaeus, which was the same as revealing to Zacchaeus what things stood in the way between himself and God.

Quotations from the Minor Prophets.

Luke 23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills cover us.

Hosea 10:8b and they shall say to the mountains, Cover us; and to the hills, fall on us.

Huck-Lietzmann have *πρόσθε* ; Souter New Testament, *πρόσθε*

This passage is peculiarly Lukan, referring to women; this was characteristic. Jesus is moved by the interest and sympathy women have for Him in that last procession through the streets on the way to Calvary. But Jesus knowing the doom that awaits Jerusalem says prophetically "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." The responsibility of mothers in that day of woe and destruction will be more than endurable and they will cry out in the words of Hosea that the mountains may fall on them, and the hills may cover them, crushing them to death, for death is preferable to such terror and misery. Jesus said further, (verse 31) For it they do these things in the green tree, what shall be done in the dry? This recalls Ezek. 20:47: 'Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree;' etc., a proverb in the nature of an 'a fortiori' argument: if I who am innocent suffer this, what will be the misery of the guilty nation!

Luke 21:24 And they shall fall by the edge of the sword, and shall be led captive into all the nations and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Zech. 12:3 And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it.

The expression 'by the edge of the sword' is found in Gen. 34:26. Jerusalem has more often been under the feet of Gentiles than in the hands of Christians. Romans, ^SParacens, Persians, and Turks have all trampled upon her in turn. The period of the Gentiles is the period when the heathen power as executor of judgment will wreak its savage will on

impenitent Jerusalem (Dan.8:13,14; 12:7, etc.)

Quotations from the Psalms.

Luke23:46 Father, into thy hands I commend my spirit.

Ps.30:6 (Heb) Into thine hand I commend my spirit.

It is quite unnecessary to suppose that Luke took the words of the Psalm and attributed them to Jesus, in order to express His submissive trust in God at the moment of death. Are we to suppose that Jesus did not know this Psalm, or that, if He did not, such a thought as this could not occur to Him? Consequently here, and in Mark 15:34, are words stating historical fact. There were those standing within hearing who would be more than ever attentive to every word that fell from the Master's lips. And who was capable of inventing such words?

Luke in this word from the Cross shows Christ in his supreme surrender "not on the side of anguish and desolation which the vicarious sufferer endured, but of the faith and submission with which he bore his suffering to the end." (a)

Luke 19:43,44 For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Ps.136:9(Heb.) Happy shall he be that taketh and dasheth thy little ones against the rock.
137:9

There is some contention that this prophecy has been re-worded to fit the event more precisely, and that therefore this Gospel was written after 70 A.D. But Luke nowhere calls attention to the fulfilment of the prophecy. Furthermore, Jesus was drawing largely from Isaiah 29 and Psalm 137. Again there is some criticism whether Jesus could describe the details of the siege. If He knew there would be a siege, He knew the details too. It is not logical to say, He knew the one and not the other,

or that, knowing of the siege, he refused to make known the details. All sieges are similar, any one could fill in the details. Again, Jesus may have been freely reproducing Isaiah 29:3 " And I will camp against thee round about, and will lay siege against thee with a fort, and I will raise siege works against thee."

Since this lament is found only in Luke, and in different context from Chapter 13:34,35 (cf.Matt.23:37-39), it seems hardly reasonable to suspect a doublet. It is reasonable to believe that Jesus' emotion on this occasion caused him to prophesy the downfall of Jerusalem.

Allusions to the Pentateuch.

Luke 24:46,47 Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem.

Gen. 12:3 And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed .
(cf.Ps.22:27; Isa.2:2;49:6; Hos.2:23; Mal.1:11).

Hos.6:2 After two days will he revive us; on the third day he will raise us up, and we shall live before him.

The Master's final commission (24:27) is the command to go to the Gentiles, says Streeter.

It is sometimes considered that verses 44-49 summarize "much that only came to the disciples over a lengthened period of communion with the Risen Lord." (a)

Souter suggests the period after 'nations' instead of after 'Jerusalem', hence the translation: 'Beginning from Jerusalem you are witnesses,' etc.

The universal mission of Christianity, foretold in Scripture, was now a new outlook. In Romans 15:9-12 St. Paul cites the passages 2Sam.22:50; Ps.18:49; Deut.32:43; Ps.117:1; Isa.11:10.

(a) W.Manson, p. 270.

Luke 7: 44 thou gavest me no water for my feet.

Gen.18:4 let now a little water be fetched, and wash your feet, and rest yourselves under the tree.

LXX Let water be brought and wash your feet.
(cf. Judges 19:21; 1 Sam.25:41)

This recalls another instance, that on the last evening our Lord was with his disciples, he Himself took water and began to wash His disciples feet. His act was a symbolic act, long afterwards remembered and practiced. In this verse 44 it was Simon's oversight or intentional slight to omit the customary water for the guest upon arrival from the street. It was an ancient custom as Gen.18:4 indicates. Dr. Manson says "If the unity of the section as a whole is to be maintained, we cannot suppose that Jesus in these words intends to rebuke Simon for a lack of courtesy to Himself. Rather will he, by contrasting the unbounded devotion of the woman with the formal politeness which was all that the circumstances required of Simon, teach the latter to see in the woman one who though greatly sinning has been greatly transformed." (a)

Luke 15:20 And he arose and came to his father. But while he was yet afar off his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

Gen.33:4 And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept.
(cf. Gen.45:14; 46:29; 28 am.14:33)

Jesus might well have had in mind the many instances in Israel's history, where wrong doing had separated friends and kinsmen, and the touching scenes upon their meeting again. Such were: Joseph's meeting his younger brother Benjamin; Esau's meeting Jacob; Joseph's meeting his father Jacob; and King David receiving back wayward son Absalom. The return of the prodigal son in Jesus' parable is similar in detail to these Old Testament meetings.

Repentance is the outstanding feature of the prodigal's action;

(a) W. Manson, p.85

he prepared his full confession, but no excuse, and acts at once upon his good resolution. The rest of the narrative is what the Father does. He recognized the ragged boy afar off for he was looking for him; and he ran, fell upon his neck, and Luke alone says *κατεφιλήσεν* 'kissed him tenderly.' And all that before the father knew in what spirit the boy returned, but it was enough that he had returned, he cherished no resentment. The wayward boy was overwhelmed by the father's love and all he could say was: "Father, I have sinned against heaven, and in thy sight, I am no more worthy to be called thy son." This is in part what Pharaoh of Egypt said to Moses after the plague of locusts had denuded the vegetation of his land. But what a contrast of character in the two. (cf. Ex. 10:16) David also confessed his sin as being against God, "Against thee, thee only, have I sinned" etc. (Ps. 51:4). It would have been profitable for Israel to have repented in the time of Jeremiah, and returned to God, (Jer. 3:12, 13).

Luke 10:31, 32 And by chance a certain priest was going down that way, and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place and saw him, passed by on the other side.

Num. 8:19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel; that there be no plague among the children of Israel when the children of Israel come nigh unto the sanctuary. (cf. Mal. 2:7-9).

Jesus surely was comparing the office of the Levite as originally instituted with the serious shortcomings which were practiced by some of the priesthood in later times, particularly in Malachi's day, and we may assume they had not corrected their prejudicial attitude in Jesus' day. In His story of the Good Samaritan Jesus reminded the questioner that suffering and need exist in the world and asked in effect what he is going to do about it. The Levites in the story had failed. The noble example of the Samaritan contains within it the real answer to the lawyer's question. The narrow striving for a definition of neighbour

fades out of sight before the spectacle of a man's generous action to a stricken fellow mortal.

Luke 14:5 Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on the Sabbath day?

Deut.22:4 Thou shalt not see thy brother's ass or his ox fallen down by the way and hide thyself from them: thou shalt surely help him to lift them up again.

This is a question of text in this verse, a variant between the word ^{ev} ὄνος 'ass, and the word υἱός 'son'. Souter has ὄνος for υἱός.

It is suggested that the emphasis should fall on ὅπως. 'How do you act when your interests are concerned? When your son or even your ox falls into a well? The argument is that what the Pharisees allowed themselves for their own benefit must be allowed to Christ for the benefit of others. Their sabbath help had an element of selfishness; His had none.

Jesus meant to teach that from a humane standpoint it was positively and inherently right to do good on the sabbath. It was a case of supreme claim of charity and humanity, and that claim the company cannot entirely ignore.

Luke 19:42 If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.

Deut. 32:29 Oh that they were wise, that they understood this
That they would consider their latter end!

The word ἐκλαύσει is used to describe Jesus' lamentation over Jerusalem. It means wailing and sobbing for what Jerusalem might have been. They had various and numerous opportunities, but now this is the last. He uttered the wish that they had known, as well as His disciples, 'the things that belong unto peace.' But Jerusalem was not concerned about the message Jesus spoke, nor were they awake to the significance of His presence among them. God's revelation had fallen on deaf ears and blind eyes so far as Jerusalem was concerned.

Allusions to the Later Histories.

Luke 16:15 Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.(cf.Prov.6:16-19).

1 Sam.16:7 But the Lord said unto Samuel, Look not on his countenance or on the height of his stature; because I have rejected him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

It is evident that the Pharisees were trying to reconcile an avaricious spirit with a religious profession, they were trying to serve God and mammon. They were over estimating the value of prosperity, thinking that to be a sign of God's favour. But Jesus rejected this criterion in no uncertain terms. Of what use is popular applause, if God who knows the heart has frowned upon them? The Pharisees are not condemned as a group, it is in every case of hypocrisy that Divine disapproval rests, and God makes no mistakes, for he knows the heart.

From Jesus' point of view it amounted to this: the new order had come, Pharisaic legalism was passing; the moral law because it was divine was fixed and final under the true standards of the Kingdom. These verses furnish an introduction to Luke's account of Dives and Lazarus, or Jesus' teaching on the wrong use of wealth.

Luke 16:11,12 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's who will give you that which is your own?

1 Chron.29:14,16 But who am I and what is my people, that we should be able to offer so willingly after this sort --- O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

The Old Testament story of David preparing to build a house to the glory of God marks well the idea of fidelity to an ideal. Although he might not be privileged to see his aim achieved, he had satisfaction and joy in knowing that the people had seen the vision as he had, and had

contributed generously and willingly of their substance to bring it to realization, and he was content that his son Solomon should follow him and work out what he himself had planned. The familiar Christian thought is that this life is a training ground for the fuller life that follows. Fidelity in the responsibilities of this life is a means of training moral personality which alone can inherit the riches of eternal life. Sacrifice of earthy possessions is the one means by which disciples can appropriate the Kingdom of God.

Luke 18:13 But the publican, standing afar off, would not lift so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me the sinner. (cf. Ps. 25:11)

Ezra 9:6 and I said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens. (cf. Ps. 25:11; 40:12; 51:3; Dan. 9:8,19).

With the many references in the Old Testament expressing self-accusation, Jesus found words for the publican's humility and honest confession of sin before God. It was an outstanding contrast to the Pharisee's self-congratulation which Jesus depicted. Jesus sets the broken and contrite heart of the tax-gatherer as an example of real and therefore effectual prayer. The Pharisee's proud exertions to be pleasing to God were unavailing. Going beyond what the law required in fasting and tithing was no asset if the motive was to gain distinction for devotion. Jesus was teaching by this parable the meaning of a sinner's prayer for pardon. Such a prayer was impossible for that sort of Pharisee, one who believed he was virtuous, and who disdained all who did not conform to the accepted standards and canons of religious observance.

Luke 14:13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind, etc.

Neh. 8:10,12 Then he (Nehemiah) said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved: for the joy of the Lord is your strength -- And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. (cf. Esther 9:22; Deut. 14:29)

There are these Old Testament occasions on which the poor and helpless were remembered with good things by those who were feasting. Therefore, Jesus, knowing the human tendency in social practice of inviting to feasts only equals, friends, or relatives, or well-to-do neighbours, who can reciprocate the favour, urged the inviting of those who were not financially able, and those who were not physically able to entertain. Some have taken this to mean that always when preparing to entertain, the poor and infirm are to be the invited guests. But Jesus is not laying down a hard and fast rule which would rule out our social events with friends and relatives; He would have us be thoughtful and unselfish in our concern for the pleasures and comforts of the destitute and afflicted. The story of Dives and Lazarus (Luke 16:19ff) told by our Lord and included in Luke's Gospel only, is a graphic illustration of what Jesus meant by the sharing of wealth with those in need. A terrible doom awaits the irresponsible, selfish soul who will live luxuriously and refuse to share his good things when the need is thrust upon him as in Jesus' parable.

The parable of the Good Samaritan is an example of the helpful, generous, friendly spirit bestowed toward a stranger in dire need. This too is told by our Lord and recorded by Luke only (Luke 10:30ff; Isa. 1:6).

Allusions to the Major Prophets.

Luke 20:18 Every one that falleth on that stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

Isa. 8:14, 15 And he shall be for a sanctuary; but for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem and many shall stumble thereon and fall, and be broken, and be snared and be taken. (cf. Dan. 2:34, 35, 44, 45.)

Jesus skillfully combined the prophetic words and gave fuller light to them by applying them Messianically. Christ is a stumblingblock to some, and they suffer heavily for their shortsightedness. They not only lose the blessing which is offered, but what they reject works their

overthrow.

σκληρύνει means 'scatter him as chaff.'

Luke 18:6,7 Hear what the unrighteous judge saith, and shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them?

Isa. 63:4 For the day of vengeance was (or is) in mine heart, and the year of my redeemed is come.

Jesus had in mind the sovereign love and justice of God the Father who heard and answered the sincere prayers of His people from of old. Effectual fervent prayer never would be ignored.

The Greek might be rendered in three ways: (1) as a statement -- 'though he keeps them (i.e. His elect) waiting; (2) as a question relating to the elect -- 'Does he delay to help them?' (3) as a question relating to the enemies of the elect -- 'Is he patient with them?' Dr. Moffatt accepts the third of these interpretations. The first would mean that God defers answering His people for a time, but for gracious ends, lest they should enter unprepared into the last decisive crisis. Jesus assures His hearers of His return; but will His disciples have faith and courage to hold on under all circumstances? Such a question might well be asked in the critical days through which Christ's followers are passing. How long can they hold on without wavering, when whole areas of the world are affected with materialism and atheism? The man of faith says, Yes, there will be those who abide in the faith of Jesus Christ under all circumstances. This being true in every generation, there will be faithful souls waiting for our Lord's coming. God has a definite purpose in history which will certainly be fulfilled in His own time; the all-important concern of the individual is to fit in with that purpose and be ready for its fulfilment.

Luke 17:17,18 Were not the ten cleansed? but where are the nine? were there none found that returned to give glory to God, save this stranger?

Isa. 66:5 Hear the word of the Lord, ye that tremble at his word, Your brethren that hate you, that cast you out for my name's sake, have said, Let the Lord be glorified, that

we may see your joy, but they shall be ashamed.

Attention is called here to Jesus' use of ἀλλογενής 'stranger.' In Exodus and Leviticus there are references to strangers who had no part in religious festivities with Jews, (cf. Ex. 12:43; 29:33; 30:33; Lev. 22:10, etc.) The LXX has this word frequently, especially of the heathen. Jesus was aware of the history connected with the Samaritan people. He was aware also of the prejudices which had grown up and persisted among the Jews against the Samaritans. In race and religion the Samaritans were a mixed people. They were Israelites who had been almost overwhelmed by the heathen colonists planted among them by the Assyrians, (2 Kings 17:24, 30). Heathen idolatry was introduced and mixed with the worship of Jehovah. In both race and religion the Jewish element grew stronger and the heathen element declined. This was enhanced by the fact that Jewish refugees from time to time settled among them while no such immigration came from Assyria. And so, strange as it may seem, monotheism resulted with the Pentateuch as the law of worship and of life. Christ's use of the word ἀλλογενής does not prove that racially the people were predominantly foreign. He may be speaking ironically: 'this man, who is commonly regarded as little better than a heathen.' It is St. Luke who cherishes this appreciation shown by the Samaritans in contrast to the ingratitude of the Jews.

Luke 12:20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? (cf. Matt. 16:26)

Jer. 7:11 Is this house which is called by my name become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the Lord.

Job. 27:8 For what is the hope of the godless, though he get him gain When God taketh away his soul?

Ps. 39:6 Surely every man walketh in a vain show
Surely they are disquieted in vain;
He heapeth up riches, and knoweth not who shall gather them.
(cf. Job 27:17-22; Eccles. 2:18, 21; Ps. 49:6).

These and many more are the experiences of Scripture which Jesus recalled in giving this parable of the foolish man. The parable emphasizes two points: (1) that life does not consist in the abundance of the things possessed; and (2) that mere existence cannot be secured by wealth. Jesus was interrupted in His teaching of spiritual things by a man whose mind wandered to material possessions; perhaps he was experiencing the problem of contending for a just division of the family inheritance. Jesus, who refused to be side-tracked, emphasized the danger of covetousness and false standards of welfare. Enough to trust in God, to seek first the Kingdom of God, this feature is most marked in all our Lord's teaching and practice concerning the conduct of life. There is the other side, however, the man's side. Since the days of Moses persons consulted their religious authorities on matters of law among one another, domestic and social, and the Rabbis often helped out in solving legal problems. It was natural for the man to approach Jesus whom he recognized as a competent Rabbi. Jesus sensing the whole situation touched the most important point in all such legislation, the tendency to over emphasize the material gain, to be greedy for such gain, whether lawfully or unlawfully acquired, and the spiritual lesson was one which applies universally. How slowly do men learn the fundamental spiritual lessons of life from the lips of Christ! Sin and selfishness have so warped the human soul, that it requires a supernatural work of grace to revive it.

Allusions to the Minor Prophets.

Luke 19:40 I tell you, if these shall hold their peace, the stones will cry out.

Hab. 2:11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

This is part of the proceedings of the Entry into Jerusalem.

οἱ λίθοι κλάξουσιν is a proverbial expression, used by our Lord in answer

to the remonstrances of Pharisees that His disciples should cease their ascriptions of praise. The answer of Jesus shows how heavily the apathy of Israel weighed upon His heart. "The secret of Jesus must out, and if human lips do not confess it, the flints on the road-bed will find a voice." (a) Plummer thinks Christ's reply is of great sternness. "It implies that their failure to appreciate the significance of the occasion is amazing in its faculty." (b)

Luke 15:22,23 But the father said to the servants, Bring forth quickly the best robe and put it on him, and put a ring on his hand, and shoes on his feet,

Zech. 3:3-5 Now Joshua was clothed with filthy garments, and stood before the angel, And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel. And I said, Let them set a fair mitre upon his head, So they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord stood by.
(cf. Gen. 41:42; Ezek. 16:10; 1 Sam. 28:24; Judges 6:25,28).

This part of the parable of the Prodigal Son, told by our Lord, emphasizes the proof of the father's love for his son. The three things, robe, ring, and shoes, were not necessities. The father is not merely supplying the wants of his son who has returned in miserable and scanty clothing. He is doing him honour. The ring signifies that he is given a place of standing and perhaps authority. The shoes show that he is a freeman; the slaves went barefoot. The best robe that was in the house was placed on him, the *στόλην τὴν πρώτην*. Such robes as the scribes promenaded in, and such vestments as were used for liturgical purposes; this would give a royal, dignified appearance to this wanderer home from a far country. The calf was the one kept for some special purpose as several Old Testament incidents prove. Here was the great event, the son's return; dead and lost, but now alive and found, he is here, 'let us eat, and make merry.' So by a touching incident from human life Jesus would illustrate the love of God towards sinners returning to

(a) W. Manson, p. 216; (b) Plummer, p. 449.

Him, and defend His own attitude towards the lapsed among His own nation who have lost their status as sons of God and whom He seeks to lead homewards to the Father. "As I live, I take no pleasure in the death of the wicked, but that the wicked turn from his way and live!" (Ezek.33:11).

Luke 16:24,25. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst they good things and Lazarus in like manner evil things; but now here he is comforted and thou are in anguish.

Zech.14:12 And this shall be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet; and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth.
(cf. Job 21:13; Ps.17:14; Isa.66:24.)

Jesus may have drawn from the Old Testament some phraseology for this parable. In the story of Dives and Lazarus Jesus pictured the sequel, drawing aside the curtain to give a glimpse into the life beyond. For Dives it was a life of anguish; for Lazarus, blessedness. Jesus was not hinting at a turn of the tables in the next world, the rich to get their dues, and the poor to be recompensed. There was more to be considered. The future of the rich man and of Lazarus secures a moral explanation. The former is condemned for his refusal to show mercy and justice; the latter is saved by his righteousness. If the Jews had believed Moses and the Prophets they would have repented and received God's latest revelation of Himself in His Son. Now says Jesus they would not believe if one rose from the dead; possibly He is predicting the persistent rejection of Jesus by the Jews after His resurrection. Dr. C.W.Hodge, late of Princeton Seminary, stated four characteristic features of the future state of the redeemed soul: (1) it is a perfectly conscious state; (2) it is a perfectly holy state; (3) it is a perfectly blessed state; (4) it is a perfectly final state.

Allusions to the Psalms.

Luke 22:31,32 Simon, S imon, behold Satan asked to have you that he might sift you as wheat, but I have(prayed) made sup-
plication for thee that thy faith fail not, and do thou
when once thou art turned again, stablsh thy brethren.

Job 1:6-12 v.8. And the Lord said unto Satan,Hast thou considered
my servant Job? for there is none like him in the
earth, a perfect and an upright man,one that
feareth God, and escheweth evil.
(cf.Job 2:1-6; Amos 9:9)

This is from the passage predicting Peter's denial.

Here undoubtedly Jesus recalled the faithfulness of Job under the
severe tests of his character. The figure of sifting as wheat comes
directly from Amos 9:9. The personality of the adversary is taken for
granted, as has been shown elsewhere in Jesus' teaching. ὁ Σατανᾶς
ἐξήρῃσαπὸ ὑμᾶς'obtained you by asking.' πότε ἐπιστρέψας στήρισον'when
thou art turned from the fault,strengthen ' etc, i.e. turning again
after a temporary aberration, says Plummer. For the first and last time
in the Gospels, Jesus addresses him by the significant name which He had
given him, λέγω σοι Πέτρε. Rock-like strength is not to be
found in self-confidence, but in humble trust in Him.

Luke 24:48,49 Ye are witnesses of these things. And behold I send
forth the promise of my father upon you, but tarry ye in
the city, until ye be clothed with power from on high.

Job 29:14 I put on righteousness and it clothed me;
My justice was as a robe and a diadem.
(cf.Ps.132:9; Isa.32:15).

This is part of Jesus' farewell instructions to His disciples over
the period of forty days between the Resurrection and the Ascension.

ἐξαποστέλλω τὴν ἐπαγγελίαν'Here first in the Gospels is ἐπαγγελία technical
in sense, as the 'promise'of God to His people. The gift of the Spirit is
specially meant.(Cf.Isa.44:3; Ezek.36:27; Joel 2:28; Zech.12:10).

'The promise' therefore means the thing promised. The apostles are com-
missioned to evangelize the nations; they will receive the promised
Spirit,as Joel prophesied.

Luke 24:44 These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets, and the Psalms concerning me.

Ps. 2 v.6,7 Yet I have set my king
Upon my holy hill of Zion
I will tell of the decree
The Lord said unto me, Thou art my son;
This day have I begotten thee.

(cf. Gen. 3:15; 49:10; Deut. 18:15, 18, 19; 2 Sam. 7:12ff (2 Kgs. 20:5, 8); Isa. 7:14; 9:1ff, 35; 11:1ff; 42:1ff; 53; Jer. 23:5, 6; 33:17; Ezek. 34:23; Hos. 3:5; 6:2; Amos 9:11; Micah 5:1, 3; Zech. 3:8; 6:12, 13; 9:9; 12:10; 13:1, 7; Ps. 2; 16:10; 22; 69; 89:4, 5; 110; 132:11; Dan. 2:44; 7:13, 14, 27; 1 Chron. 17:11.)

The above references and more from the treasure of the Old Testament Scriptures were intended by Jesus' reference to the things written concerning him in the Law of Moses and the Prophets and the Psalms. The three divisions of the Old Testament were for the first time mentioned and ^{the} only place in the New Testament where they are recorded. According to Plummer that is not proof that the canon of the Old Testament was closed; nor that 'Psalms' stood for the entire Kethubim or Hagiographa. It means that the Psalter was best known and most influential book of that group, and contained many references to the Messiah.

In the prologue of Ecclesiasticus the three divisions of the Old Testament are mentioned in three slightly different terms: (1) The Law and the Prophets and others that have followed their steps; (2) The Law and the Prophets and other books of our fathers; (3) The Law and the Prophets and the rest of the books.

Luke 7:45, 46 Thou gavest me no kiss; but she, since the time I came in hath not ceased to kiss my feet.
My head with oil thou didst not anoint, but she hath anointed my feet with ointment.

Ps. 23:5 Thou hast anointed my head with oil, my cup runneth over.

Jesus spoke to Simon from the rich background of social custom and in the language of Scripture. *φιλημα* 'kiss' was common form of greeting from early times, e.g. meeting of Esau and Jacob, Gen.33:4 (cf. Ex.18:7; 2 Sam.15:5; 19:39). So common was it that Judas used the kiss as a sign in betraying Christ to His enemies. If Simon had followed the custom the kiss would have been on the cheek, or possibly (if Simon had wished to be very respectful) on the hand. *ἐλαιον* 'olive oil', very cheap in Palestine where olives grow, and it was very commonly used. *μύρον* was more valuable and hence more costly.

Jesus sees in the act of this strange woman the courtesy to the house guest, and he interpreted it not as Simon did, for Jesus knew the woman's heart of gratitude and love which prompted her act. She had been forgiven earlier, and the parable of the two debtors was Jesus' way of making Simon understand the incident. Gratitude to the forgiver is in proportion to the sins forgiven. The woman's love was the proof of her forgiveness, not its ground, says Dr. Manson.

Luke 12:21 So is he that layeth up treasure for himself, and is not rich toward God.

Ps.52:7 Lo, this is the man that made not God his strength,
But trusted in the abundance of his riches.
And strengthend himself in his wickedness.
(cf. Ps.49:16-20; Prov.27:1ff; Job 27:17-22; Ps.39:6).

This recalls the parable of the Rich Fool whose soul was unexpectedly required after he had increased his earthly possessions to a point beyond capacity to house them. Just as he plans additional foolishness in the tearing down and rebuilding, and selfishly to enjoy all to the full, comes the stroke, 'this night shall thy soul be required of thee.'

Jesus found many cases of foolish hoarding of riches as told by Psalmist and Prophet. Covetousness and inordinate desire for the gain of this world was and has continued to be one of man's most subtle sins. Jesus knowing what was at the root of the brother's unreasonable request, takes the opportunity to warn the whole multitude against this prevalent failure in the race.

'Being rich toward God' means being rich in those things which are pleasing to Him. Amassing wealth without reference to the God who bestows it is *πλεονεξία*, and *πλεονεξία* is *ἀφροσύνη*. Against death and the hereafter the man of property is as naked and defenceless as the man who is poor. Dr. Manson's comment is well taken, that the man's advice to himself is "purely selfish, purely hedonistic, but the pathetic folly of it lies less in the hedonism than in the expectation that the future belongs to him at all." (a) The tragedy is that wealth and pursuit of more wealth deadens the spiritual sense, and deceives the individual with false hopes, until it becomes too late to repent. Jesus would have men set their affections on the things of eternal consequence, and make every sacrifice to escape avarice.

Luke 23:28 Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.

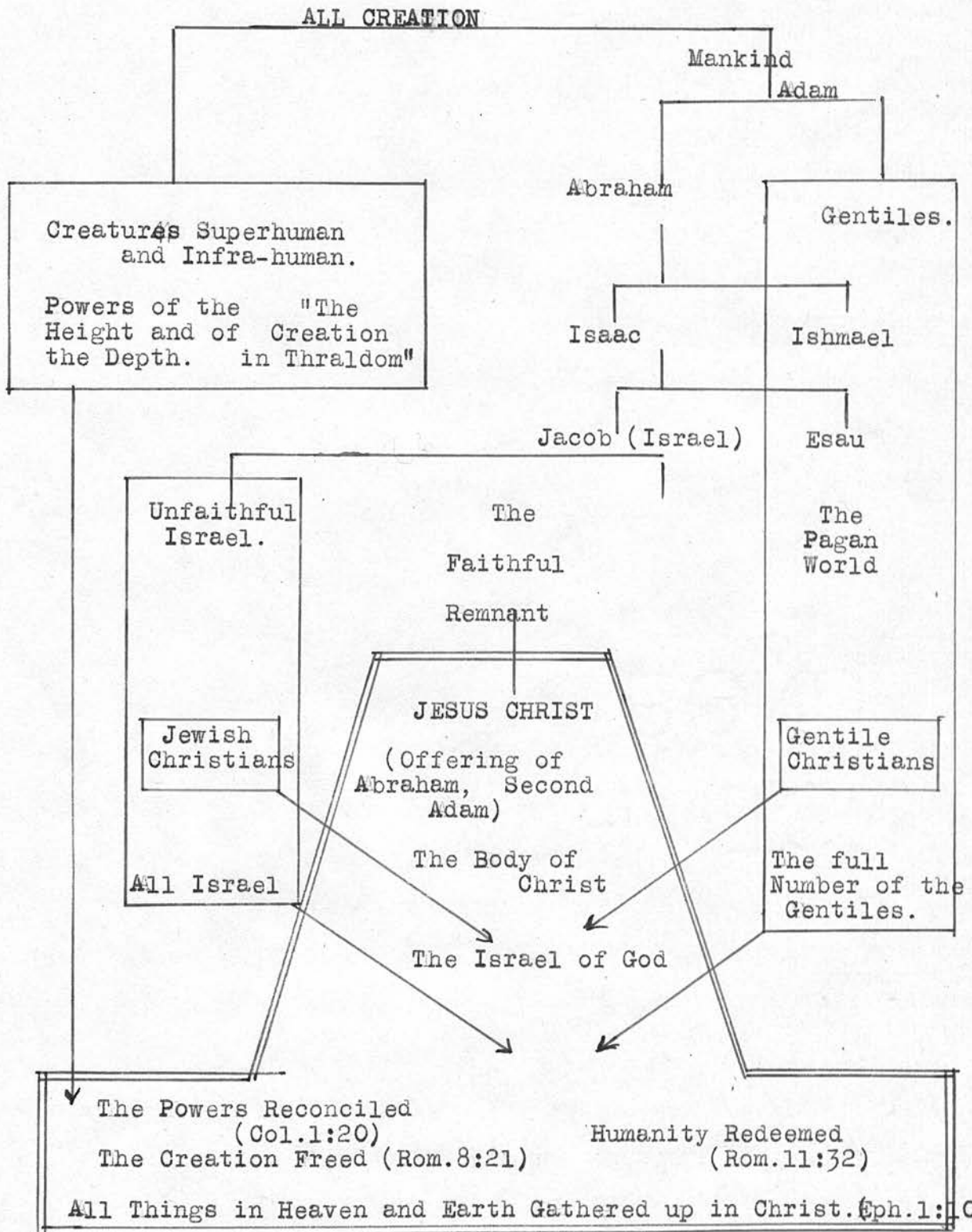
Song of Songs 1:5 I am black but comely
O ye daughters of Jerusalem;
As the tents of Kedar
As the curtains of Solomon.

(cf. Song of Songs 2:7; 3:5,10,11; 5:8,16;8:4; Isa.37:22; Zeph.3:14).

On the way to Calvary Jesus made this declaration to the women sympathizers from the city. Plummer makes the significant remark that in the Gospels there is no instance of a woman being hostile to Christ. Luke has been ever ready to include in his Gospel the incidents where women make some contribution to His life and ministry. The expression 'Daughters of Jerusalem' is found in the Old Testament, particularly in the 'Song of Songs' and means the 'inhabitants of' any city. Jesus was not rebuking those women. He knew that His sufferings would be short, and ^{it was} the road to glory; while theirs would yet come, and they might with good reason weep if they had known the fate of their city. Judgment which might have been averted must now take its course.

(a) W. Manson, p. 153.

DIAGRAM 2. PAUL'S HEADING ALL THINGS IN CHRIST.



CHAPTER VI

ATTITUDE OF SAINT PAUL TO THE OLD TESTAMENT.

Saint Paul, in true literary fashion, with training received at the feet of one of the greatest Rabbis, produced a part of the New Testament writings which stand alone in point of style. So ample and versatile a body of letters we have from Paul whom we know better than any other. With the exception of Luke the other New Testament writers are little known to us. The history of events and the personality of Paul are clearly set forth in his letters. We are thus in a position to estimate the central features of his theology and teaching. We are made to feel that Paul gives the practical aim, even though his mind is exposed to the Rabbinical or doctrinaire in thought and language. It is of inestimable importance that he was able to make full test of Judaism, before he was converted to Christ, thus to set forth Judaism and Christianity in a radical way, and hence set Christianity in its proper way against the background of all other religions.

Paul's Greek is like Luke's and it sets a value upon the vernacular by a man of the highest education. He was not aiming at a fine style; his style is natural, not forced, he is an orator, his thought is at high pressure, and his language is inadequate expression. He holds to vernacular inflections. He is free from Semitisms; his composition is not studied, but at times he rises to the highly emotional, as, for example, in 1 Cor. 13.

The Person of Christ is the theme of Saint Paul's writings; just one Gospel as he says in Galatians 1:8, concerning God's Son, Romans 1:3,4, as contrasted with the Gospel concerning the Kingdom of God in the Synoptic Gospels. Paul shared the methods of exegesis of his day, which were from the crassest literalism to the most fanciful allegory.

Paul was thoughtful and abstract in his method. Law, sin, grace, righteousness, in the abstract as general themes, were his method. In contrast Jesus had taught of sin, God, God's commands in particular terms, "Your Father in heaven", "my Father". This tendency to the abstract was the result not of Paul's training, but the crisis in his religious development. In true Rabbinical method he out does the Evangelists in freedom with the Old Testament illustrations. (Reference will be made later to instances of this method in Paul)).

Paul's religious experience confirmed his pre-Christian conception of the primacy of God, the holiness and righteousness of God. God intervened, and Paul never reverted from that great fact, and the sheer grace of God is impressed on Paul. Paul realized that he was mistaken in his zeal for the Law, he realized that his way was against God's will and 'by the grace of God I am what I am' he said. His expression 'Abba, Father' is primarily a confession of Christianity.

God is ultimately the subject of all theology. The supreme attribute is grace. Paul emphasizes all these attributes, such as faithfulness of God, righteousness, wisdom and power, goodness and severity, unfathomable mystery of God, absolute prevenience of God. When Paul speaks of the faithfulness of God he employs and emphasizes the Old Testament covenant relation. So all God's attributes are interpreted by Paul in reference to the Old Testament covenant. Everything pointed to the Cross, for example, God's righteousness was revealed in the redemption of his people, and the Cross revealed that righteousness; again, Paul taught that Christ crucified was the wisdom and power of God.

Paul's idea is not that we know God but that we are known of God, the unfathomable depth of the wisdom and knowledge of God, as he says in Romans 11:33-36. All beings are constantly under the care of God; so from the Biblical view there is no history that is not constantly conditioned by God's presence, and power, and will. All history is

Divine action and Divine will.

χάρις 'grace' is an important and prominent teaching of Paul. It comes from the Old Testament covenant relation. The word does not appear in the Old Testament in Matthew and Mark, but is found eight times in Luke in that sense, but not in the Pauline sense. As frequent as the word was in Greek culture and literature, none of the significance is that found in the religious force of Pauline Christianity. Greeks sought to engage favour of the gods by gifts or to propitiate them to allay their anger, but there was no idea of the love of God for man. It was Paul who interpreted for us this attribute of God, as, for example, in Galatians 5:4; Romans 5:2 setting forth the state in which Christians have now been brought; or in Galatians 1:10; Romans 1:5; Galatians 2:7; 2 Cor. 12:8; Ephesians 2:5,7; 4:7 where particular favour or gift is bestowed on Christians. While the idea of 'favour before God' *χάρις* is in the Old Testament, for example in Exodus 34:6, yet *χάρις* is not used, the word in the LXX is *ἐλεῖν*. *χάρις* is insignificant in the LXX in the sense of grace or favour. In Psalm 45:2 and 84:11 *χάρις* means 'beauty of speech', and the word *χάρις* does not appear in Isaiah and Jeremiah. The coming of Christ has put the word in a central place. Luke uses the word in the LXX sense in 1:30; 2:40; 2:52; 4:22; 6:32,33, 34; 17:9. but it was Paul who writes of the deep experience of guilt, offence of God's justice and he uses the word *χάρις* in a highly differentiated sense.

Paul found his doctrine of universal sin and death in Adam. Death means a break in the communion of life with God. It is not only a naturalistic view of death but a theological view; Adam's sin let sin into the world, and therefore man was exposed to sin. But each is the Adam of his own soul, that is, each man is responsible. There is a vital link with Adam, Adam is organically by nature the head of the race. If

we ask how far does this solidarity reach? Paul tells us ἐφ' ᾧ πάντες ἥμαρτον 'on the ground of which (or whom) all sinned', which may mean 'all sinned because all have their origin in Adam' and are morally responsible, or better' on the ground that all sinned when Adam sinned.' The order of Israel's experiences is something like this: a deep sense of sin comes over Israel; the old covenant vanishes on the horizon of the prophets; the new covenant is appearing as foretold in Jeremiah, Ezekiel, and Deutero-Isaiah; legalism can not rid man of sin; Paul is confronted with it, but in Paul also there is the solution of man's problem in redemption. Righteousness can only be of God. Sin is defeated by the death of Christ, also the powers of darkness or principalities and powers. This ends the reign of sin in the flesh. This is the apocalyptic element in the background of the teaching of Paul. The constant warning of Paul is against falling away from Christ, that is the sin of the Christian; it is no longer for the Christian in falling away from the Law. Paul says I died to the Law, I passed beyond the control of the Law, (Gal.2:19), Christ came to redeem those who were under the Law. Paul means that a new humanity arose in Jesus as spiritual head.

In Philippians 2:5-11 Paul makes a spontaneous utterance, and not a Hellenistic cult utterance, and he has in mind the suffering servant of Isaiah 53: it is the Jewish idea of the sufferings of the Servant in his obedience even unto death. In 1 Cor.15:46 Paul deliberately refers to Christ ^{that} by his condescension ^{He} became the second Adam by his resurrection, and he does not mean on the principle of the Urmensch, or First Man conception of Greek philosophy, that of Philo.

A preparatory stage for Pauline theology was the Philonic idea of God, and the cosmos, and man, and the Greek vocabulary used to set it forth, in Philonic and Platonic thought. Forms and modes were already in vogue and awaited their development from paganism. With the Scriptures of the LXX available, everything was ready for Christian theology.

In Paul's 'Christ died for our sins according to the Scriptures' we are taken back to Moses as mediator in Jewish theology. Paul worked his theology out of his experience with the risen Christ, and that was possible only on the basis of earlier Christian conceptions of Jesus as Messiah and Lord. The Logos idea, was associated with Greek thought in Hermes and the Hermetical literature. Wisdom was glorified in the Wisdom literature. In Egypt, Syria, and Asia Minor these thoughts would be known, hence there was a preparation for Paul's conception of mediator. Pauline and New Testament Christology developed not analytically but by reason of the revelation of Jesus Christ, whereupon it was perfectly natural for Paul to speak in language which would be understood by those who were familiar already with the Logos and Wisdom literature.

Besides there was another factor in the background of Pauline theology, hinted at before, namely, Paul's Rabbinical training in Jerusalem under Gamaliel, of which he writes in Philippians 3:6, and Galatians 1:14 that he was making headway in Judaism, that is, he was gaining prestige, according to the righteousness of the law he was blameless. Yet there remained the consciousness that something was fundamentally wrong, some serious inadequacy which could not be remedied by the Law. He realized that among his Jewish friends there was a growing pessimism on account of man's sin. He also realized that each man was responsible before God, and Paul was not one to be deceiving himself and others that he was morally and spiritually better than he actually was. If the Law was not adequate for salvation he would admit it and seek for a better way. All this must have been the Spirit of the Risen Christ working with Paul through the first impression of Christianity upon his soul. In that soil the Spirit sowed the seed which sprang up and grew to make Saul of Tarsus the Paul of the Christian mission to the Gentile world.

After Paul's conversion he saw everything from the Christian viewpoint. He saw that Christianity made clear the Scriptures, for example,

Isaiah 53 and Isaiah 7. So he too expounded the Christian doctrines as the crowning of the Jewish Law. His new experiences are based on the Old Testament, justification and salvation by faith are based on the righteousness of God. The Old Testament continued to be the steady and controlling influence of God's revelation of Himself.

We may well be thankful that Paul had the tap-root of his spiritual life grounded in the Old Testament. The tendency of the Greek world would have been to treat of Jesus as a myth had it not been for the Judaic background or the Old Testament revelation. Speculation of the Gnostic variety would have worked havoc with it. The Old Testament was an anchor of comfort as well as steadfastness. Paul was convinced by his experience with Christ, that Christianity was not a myth, or a philosophy, but a revelation historically delivered and ^{attaining its climax} climaxed in Jesus Christ. (cf. 1 Cor.10:1-10; 2 Cor.4:3, 6-18; Gal.4:24-28; Heb.10:1).

Instead of renouncing the Old Testament, as so many were doing in Paul's day, he started with it, and built upon it. He found the synagogue was too narrow for the developing of Christianity, however, and that it must be liberated; yet the process, he was sure, was not by external compulsion, but by working out of Christianity's own being. The new way of approach and access to God had come, the barriers between Judaism and Christianity were down. Paul interprets Christianity in the light of the Jewish and ethnic world, that is, there was in addition to the revelation in the Old Testament, also a revelation to the ethnic world, but it was distorted by sin. In Paul's own case he now read the Old Testament with different eyes, he interprets the law in the light of his past experience in Judaism, but it is now in the face of Jesus Christ that he sees new light. The light shone in the darkness of his heart, and it reminded Paul of the light that once shone on Moses' face, (Ex.34:29-35).

The Synoptic Gospels do not bring in the Spirit or Agent in the process of being admitted into the Kingdom, nor do they suggest transformation of our nature by a force introduced from without. That does not mean that the Synoptists exclude the Spirit, but it is pertinent to ask whether or no Jesus means that spiritual assistance will accompany the choice of the Kingdom, which choice he demands as first, and most important. On one occasion when the rich young ruler turned away, and the disciples wondered about it, Jesus said 'with men it is impossible, but with God all things are possible, (Matt.10:27). It is to the supernatural appeal that the choice of the Kingdom can be made. The Synoptic emphasis is on the will. St. Paul calls this regeneration and in Romans he emphasizes the supernatural as the Agency accountable for the soul's new life, (Romans 8). The conflict in the soul to make the choice is the antithesis of flesh and spirit in Paul's teaching. So the 'become as little children' of the Synoptics and the 'sons of God' in Paul's teaching, are the same.

The difference of outlook between Paul and his Jewish opponents goes ultimately to a deep-set divergence in the monotheist conceptions which they respectively held. The Jews' view was that there was one God in the universe, Yahve, who had ordained the Law for all nations alike and for all time. Paul's view was a more philosophical one: there is one God in the universe, revealed in Yahve to Jews, 'felt after' and worshipped though ignorantly by the heathen. So Paul finds room for progress in revelation and various partial revelations of the One God. The Law, therefore, ordained by Yahve for the Jews, was part of his method of education for them, until that which was perfect had come; but it was not necessarily intended for all nor for all time. The Gentiles were prepared otherwise apart from the Law of Moses.

Paul uses the Old Testament in writing to Gentiles, for the Gentiles were acquainted with the Jewish Scriptures and Jewish arguments from

Scripture. As there were as yet no Christian Scriptures, it is reasonable to assume that the Christians, both Jewish and Gentile, derived much interest in reading and studying the Old Testament afresh from the Christian viewpoint. The Jewish teachers would use the Old Testament to emphasize the observance of the Mosaic Law; Paul would use it to contravert that legalist emphasis and to preach the positive message of Christ as the fulfilment of the Old Testament. To expound his conception of the church as the 'Israel of God' would require the Old Testament to make his meaning clear.

ROMANS.

Romans is the most elaborate, and historically and theologically the most important of the Pauline Epistles. It is a synopsis and epitome of the Christian Gospel, addressed to a church which the apostle had not founded nor seen. In this Epistle we realize that Paul sat quietly and wrote the substance of his Gospel message. He hoped to make Rome the centre of another Christian mission. He is more conciliatory than in his Galatian letter. He is uncompromising on doctrine, yet he is calm as he writes chapters 9 and 10 where he hopes for the conversion of the Jews. He is opposed toward Jewish legalism, as was Jesus before him, and sees how it would exclude and nullify the Christian Gospel. In this Epistle we can look down to the crystal depths of the Pauline theology because the water is not troubled.

Paul begins with some underlying ideas: Jewish Messianism was the basis on which the Christ was revealed in his true light; the Wisdom of God and the Logos were the words or ideas; Palestinian Judaism first in Palestine, then in the outside world; no longer was it the Kingdom idea, as in Palestine and in the Old Testament, but in terms of redemption and the Revealer, as Wisdom of God and the Logos.

The doctrine of Salvation in the Old Testament had a definitely eschatological sense, a new world order under God's messiah. In Palestine ^{the Greek world}

Salvation was deliverance from fate, and in terms of the cosmological, physical and psychical elements; Paul's use of *σωτηρία* implies all that the Jews and all that the Greeks understood, and more.

'The just shall live by faith'; 'Abraham believed God and it was accounted to him for righteousness'; Paul used Genesis, and Habakkuk (2:4). Paul's Bible was the LXX and his quotations are for the most part from it. One aspect of Paul's position is that Jew and Gentile may come under the terms of the Gospel; and a true son of Abraham (is one who) may belong to any nation, ^{if he} ~~and~~ has been chosen of God and justified by faith. Another aspect is that Abraham's faith was ^{prior to and} ~~entirely~~ independent of his circumcision. Circumcision for Abraham was equivalent of the whole Mosaic Law for the nation. The Law came four hundred and thirty years after the promise to Abraham and cannot affect it in any way. The Law seemed to Saint Paul to be, in its inner nature, holy and just and good, but it could not save man from sin. The effect of it was merely to increase transgressions, to make sin appear in its true sinfulness. By increasing the possibilities of transgressions, the Law actually brought a curse, because none could keep it perfectly, and yet it was said in Deuteronomy 'Cursed be every one that abideth not in all the things that are written in the book of the Law to do them.' The Law, therefore, was God's appointed means to lead the Hebrews to something better. By its inefficiency they would be forced to feel their terrible need of something better. When that something better came, the function of the Law was over, and the Galatians were foolish to be bound again by its fetters. Paul insisted that in God's sight no flesh would attain unto justification for what has the Law done but brought the consciousness of sin and the quantity of sin, for the Jews the consciousness of unfaithfulness of Israel, and for the Gentiles the catalogue of shameful misuse of God's gifts to them. Paul looked at all things from the standpoint of the Cross; he saw the dark shadow over the world caused by sin, and from the

foot of the Cross he saw the Light of the world.

Creation was a most fundamental doctrine of both Jews and Christians. Paul lived in the atmosphere of the Platonic way of thinking of the created things as only the veil of the true and eternal, merely an aspect through which man may discern the inward, the real, the eternal order of God. But Paul was not influenced by the Platonic view, he believed that created things were an aspect in which man may discern the eternal order of God, he accepted them as real and as a revelation, not the highest revelation, however.

In Paul's message we find him stressing the fact that the Gospel was latent in the Old Testament. In Rom.1:1 he refers to the 'gospel of God' which God announced beforehand through his prophets in the holy scriptures concerning his son. In Romans 3:21 But now a righteousness which is God's has been revealed which has witness borne to it by the law and the prophets. In Rom.3:31 Therefore do we set aside the law through faith? God forbid, but we establish the law, that is, we find faith at the heart of the law. In Rom.10:4ff (cf. Deut.30:12,13) the law is nigh thee, says Moses. The law is set aside for the gospel of faith, 'if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart -- thou shalt be saved.' Paul put Christ in place of the Torah or law, and he gets a good confession of faith. In Gal.3:8 the promise to Abraham is the Gospel preached beforehand, or promised in advance. In 1 Cor.10, Paul connects the Old Testament events with the New covenant in baptism and the Lord's Supper. Paul says it was spiritual in both instances, the Rock was Christ, that is, Christ was there in the Old Testament; the Gospel was already anticipated in the Old Testament.

And Jesus for Paul is the key to the Messianic prophecy of the Old Testament.

GALATIANS

The Epistle of Galatians repudiates outright the Jewish view of the Mosaic Law as a code which, because it was divinely ordained, was therefore of everlasting validity and must be observed as a condition of salvation. Paul in Galatians shows his hate of compromise; he is relentlessly faithful to his principles. On the Jewish doctrine of circumcision, Paul is indifferent; logically his position is that the rite is unnecessary for anybody; this is virtually to supersede the Law. For spiritual purposes it did not matter whether a man was circumcised. The church later took this same view. In Paul's controversy with Judaizers he held that the Gentiles need not be circumcised, and although they were not, they were not therefore inferior to the Jews who were circumcised. While Paul allowed Jewish practices for Jews, he insisted that the Gentiles must be free from obligation to Jewish ceremonies, a position which must have filled Jewish-minded Christians with resentment and even anger. Before Paul became a Christian he had just as strong Jewish convictions of the validity of the Law as a means of salvation as any other Jew, at least until that period of his life when the Law was becoming a burden to him and inadequate for the purpose of giving him religious peace. The Jew, loyal to the Mosaic Law, could not think of that Law as a national peculiarity merely, he must think of it as God's ordained means of salvation for all peoples. He may not consort with the uncircumcised, hence Jewish Christians logically could not fraternize with Gentile Christians. There was no hope of harmony between Jewish Christians and Gentile Christians so long as some Jewish Christians insisted on the Law as a means of salvation, in conjunction with faith in Jesus Christ. Such a view kept Jews and Gentiles apart. Paul's controversies with the Judaizers was intended to set the matter clearly before the Christian church that the hope of the church was in its liberation of the Gentiles from the thralldom of Jewish ceremonialism, and in the recognition that in Christ there is

to be no distinction of race or class or color. Some Jewish Christians must not have understood that the church was not to be an adjunct of Judaism, but separate and apart from Judaism, yet the crown and climax of all that was good in Judaism because they were now under a new Head; the Kingdom of God was being inaugurated on earth, because Christ was risen.

Paul could hardly have taken any other position than that which he did take. He lived in a transitional time. The church was feeling its way to catholicity, but was still very near to its Jewish source. To such a condition of circumstances Paul had to fit his actions. Naturally he would be misunderstood. His repudiation of legalism would be construed as anti-nomianism; his concessions to Judaism would lay him open to accusation that he preached circumcision. If he tried to get Jew and Gentile together he was charged as a time server. All such charges were unjust, Paul was adjusting himself as best he could to the times and conditions of the religious situation. He was a champion of Christian freedom, but part of his congregations were not free from venerable rules: while another part was likely to reduce freedom to licence. In such a position it is not his least title to fame that he never sacrificed Christian liberty to the claims of policy, and yet never lost sight of the claims of charity and prudence to be heard in the application of principles. He was much more than a no-compromise man. He was a man who was so sure of his principles that he was above the fear of making concessions.

No idea of the Law as a burden is found in the Old Testament. Rather it is a joy and delight according to Psalm 119. But in the New Testament Gospels (e.g. Luke 11:46) and throughout Paul's Epistles, it is as Peter says a 'yoke' (Acts 15:10) which neither our fathers nor we are able to bear. No wonder it was a burden, for tradition of the elders was becoming increasing complex and burdensome. Paul's standpoint is in essentials the same as our Lord with reference to the Law, yet in its tone it is naturally different. Our Lord's attitude to the Law is that of one who

feels Himself its master. Paul's attitude is that of one who had known himself its slave. It was more than its burdensomeness, more even than its unattainableness, for in Romans 7 he shows an inner dissatisfaction in his words 'I had not known sin, except through the law: for I had not known coveting, except the law had said Thou shalt not covet, but sin finding occasion, wrought in me through the commandment all manner of coveting, and the commandment, which was unto life, I found to be unto death. For sin, finding occasion through the commandment beguiled me, and through it slew me.' The law had been to him in his experience an actual provocation to evil; its prohibition had actually worked in him as a suggestion to sin. That was against orthodox Judaism, but it was honest, and we appreciate his frankness. Paul had grasped a tremendous truth, when he realized (as Jesus had before) that fundamentally a legalist religion, that is, a religion which puts its chief stress on obedience, and finds its motive power in laws, cannot be ultimately satisfactory. Such a religion does not impress the individual to love of God and his neighbour, but rather represses him to rebellion. Paul found the motive power of his new religion was not the Law but the love of Christ; he had a consuming passion to love Him and to be like Him. In Paul's teaching the sanction of discipline has always been the appeal not to mere obedience, but to love and gratitude, to the love of Christ, of God as revealed in Him, and of our neighbour for His sake.

When we turn to the method of St. Paul in his use of Old Testament passages, we find he used the Rabbinic method. One of the most striking instances of it is in Galatians 3:16 where he centres on God's promise to Abraham as "to thee and to thy seed" not "seeds". He uses only the Septuagint, and points out that God was directing Abraham to the single individual of his seed, the One Mediator, Jesus Christ. And in Galatians 4:22 he tells the Galatians that Christians are no longer slaves under

the Law, but free. By way of illustration, he says that of Abraham's two sons, one was free, but one was not free, he being the son of Hagar the slave woman, who was sent away into Arabia. But Sinai is a mountain in Arabia; therefore the Law given on Sinai is of the same slavish nature as the child of the slave woman Hagar, while we Christians are of the nature of Isaac, the son of the free woman, Sarah.

Justification for such use of Old Testament references is found in the fact that in these Epistles to the Romans, Galatians, and Corinthians, Paul is meeting the charges his Jewish opponents are hurling at him, and he meets them by the same methods they themselves were want to use. He becomes 'all things to all men'; he meets the Judaizers on their own grounds, and builds up his arguments in defence of the Christian faith. For example, in Romans (9-11) Paul shows that the Jew has been succeeded by the Gentiles. He uses many quotations to show that while it is a privilege to be a son of Abraham, that privilege does not necessarily belong to those who are physically sons of Abraham. Illustrations are Ishmael, who was rejected, and Esau, of whom God said, "Jacob have I loved, but Esau have I hated." The principle of selection has always been in action. As Jeremiah's potter, so the Creator must be free to do as He wills with His own. "Them that were not my people I will call my people, and her that was not beloved, beloved", according to Hosea, although the prophet meant something quite different. St. Paul applies this to the Gentiles, and their privileges came not by birth but by faith, even as the Scripture saith "Everyone that believeth on Him shall not be ashamed". Again in Psalm 19:4 where the message of the heavenly bodies declare God's power over nature, Paul uses the reference to stress that "the sound of the Gospel message has gone out into all the world", not to Jews only but also to the Gentiles. Paul quotes prophetic words "All the day long have I stretched out my hands to a disobedient and gain-saying people." It is sad and makes the heart bleed that God's own people

have rejected Him , but let not the Gentiles boast for they too can be rejected. Jewish rejection will continue only until the Gentiles are within, then Isaiah's prophecy will be fulfilled: "There shall come forth a deliverer from Zion, He will turn away wickedness from Jacob; and this is My covenant with them when I shall take away their sins."

Two important passages are quoted in the Corinthian Epistles which must be looked at; one in 1 Cor.10:4 where Paul argues from the legend in the Targum on Numbers that the well which the Israelites dug in the wilderness followed them throughout their journeys, up hill and down dale and, considering that water drawn from the rock is twice related in the Pentateuch, he says to the Corinthians that the Israelites "drank from that spiritual rock which followed them, and that rock is Christ." In 2 Cor.3:12-18, Paul makes the shining on Moses face, gained by communion with God, a symbol of the glory of Jesus Christ. The veil on Moses' face is symbolic of the veil of ignorance on the hearts of the Jews, and again symbolic of the veil resting upon the Old Testament for the Jews. And in Exodus where reference is made to Moses taking off the veil when he "returned to the Lord" that is, when he went back into the tabernacle to the Divine Presence, Paul makes this mean that the veil would be removed from the hearts of the Jews when they returned to the Lord, that is, when they became converted to Christianity. In Romans 3:10-18 Paul in showing that both Jews and Gentiles are sinners, takes passages from four Psalms relating to the ungodly, and from Isaiah, and strings them together as one quotation, just as the Rabbis were accustomed to do. Paul's characteristic is to string Mosaic passages together, e.g. in Romans 11:8-10; 15:9-12; 9:12,13; 10:19-21; 2 Cor.6:16-18; 11:34,35; 9:9,10; Romans 9:25,29. But in the quotations the things mentioned are not of those under the law but outside. Paul's quotations and illustrations are the weakest part of his arguments.

In the Epistles to the Thessalonians and the Philippians, Paul does

not make much use of the Old Testament, they are just exhortations to his favourite Macedonian churches. To Timothy and Titus, there is the father's personal advice as to their ministry. In Ephesians and Colossians Paul soars out of reach of the Old Testament, into a philosophical exposition of religion. Only in those Epistles when he was meeting Jewish opponents, did Paul make full use of the Old Testament. He employed the Old Testament to show that Israel was fulfilled in the present Christian Church here on earth. The church with its Risen Master at its head is the fulfilment, not of the Hebrew nation as it was, but of the Hebrew nation as the prophets longed for it to be. Paul found his point of contact in the Law, and constructed arguments on his quotations from the Old Testament.

Paul's sharp and absolute antithesis between the Old religion and the New has two important considerations: (1) the contrast of 'letter' and 'spirit' and (2) Paul's former experience as a Pharisee. To the Pharisee of Paul's day, the Old Testament had acquired the character of a statutory document. The Law was written in letters on sheets of parchment, and Paul had been instructed from his youth to take its imperatives seriously. In these pre-Christian days he never seems fully to have penetrated the secret of Jeremiah's haunting and torturing sense of the failure of the old statutory religion, or to have shared his vision of a new spiritual religion (Jer. 31:31f). It is probable that Paul took the expression 'new covenant' not from Jeremiah but from our Lord's words at the Last Supper. God had qualified Paul to be a minister of a new covenant, and a new covenant is a new religion. It stands for the breaking in upon the world of a new spiritual order. God made a new covenant with men when in Christ, He offered free forgiveness of sin, made fellowship with Himself accessible to all, and opened up the secret of obedience as an instinctive response to the self-revelation of God in Christ.

EPISTLES OF ST. PAUL-- ROMANS.

Quotations from the Pentateuch.

Rom. 4:18 who in hope believed against hope, to the end that he might become a father of many nations, according to that which had spoken, So shall thy seed be.

Gen.15:5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to tell them; and he said unto him, So shall thy seed be.

The quotation follows the LXX exactly.

Here St. Paul associates the promise of Gen.15:5, 'So shall thy seed be' and thereby the key text, 'Abraham believed God' in Gen.15:6, with that of Gen.17:5 the birth of Isaac.

Christian hope to St. Paul may be defined as faith when it looks toward the future, towards what God will yet do; while faith looks toward the past, towards what God has already done. Thus faith is the basis of hope (Heb.11:1), or conversely, hope is faith brought to the test of the practical life. Obviously Abraham had far less grounds for his faith that God quickeneth the dead than the Christian has; hence Paul is not far from defining Abraham's faith as a 'forlorn hope'. The a fortiori conclusion, 'If Abraham could look to the future with hope, how much more can we' lies very close to the surface of the argument.

Rom.4:3,22 For what saith the Scripture? And Abraham believed God, and it was reckoned unto him for righteousness.
v.22, Wherefore also it was reckoned unto him for righteousness.

Gen.15:6 And he believed in the Lord; and he counted it to him for righteousness.

That Abraham was a stock instance of faith is shown in the Old Testament and outside, e.g. 1 Macc.2:52.

'Reckoned for righteousness' in this and the following verses is an equivalent for justification in the narrower sense of 'acquittal'.

St. Paul believed that the Old Testament narratives are throughout not merely historic but also prophetic, and so may, and should, be studied as allegories embodying eternal principles which when discovered can be universally applied to all men and at all times. But, since, as a matter of fact, he holds and establishes the doctrine of justification by faith wholly on grounds of Christian experience, the case of Abraham is really cited more as an illustration than as a proof of the doctrine, and as such its true relevance is that it helps St. Paul to make clear the nature of faith as a Christian characteristic.

Paul's argument was scholastic and Rabbinic in method, depending on the exegesis of Scriptural passages, 'We uphold the Law' means the Old Testament revelation as a whole, contains within it a conception of religion as personal trust in God, more fundamental than the legal strain in it which received one-sided emphasis in Pharisaic Judaism. This kind of religion was Abraham's who set out on perilous adventures in obedience to a divine leading, trusted God amid severe testing and trials, lived in a hope which had no visible foundation, and was willing to make sacrifice of his dearest treasure at the Divine bidding. This conception of the religious man has a real inward affinity with Paul's.

Rom. 9:9 For this is a word of promise, According to this season will I come, and Sarah shall have a son.

Gen. 18:10 And he said, I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son.

The text of the LXX was adopted by St. Paul with a grammatical change in the last clause, he made $\nu\iota\omicron\varsigma$ subject of $\epsilon\sigma\tau\alpha\iota$; he also used $\epsilon\lambda\epsilon\upsilon\sigma\theta\epsilon$ instead of $\eta\gamma\omega\ \pi\rho\omicron\varsigma\ \sigma\epsilon$.

In this section, Rom. 9:6-13, the argument is that not all Jews by birth are children of Abraham in the sense of the promises. The blessing pronounced on Abraham's seed (Gen. 12:7; 15:5) was never intended, and

cannot properly be understood to cover all his descendents. Not all who are of Israel by descent come under the Israel designated by promise. Only those who are descendents through Isaac and Jacob, and only those who walk in the steps of the faith of our father Abraham are his descendents for the purpose of the promises. This is St. Paul's ground for dissenting from the rejected Jews' complaint that there is unrighteousness with God. St. Paul's position is that full weight must be given to the doctrine of Divine Sovereignty, and Divine selection, e.g. Isaac and not Ishmael; Jacob and not Esau. The reasoning is convincing to the Jewish opponents who would not admit kinship with the Arab descendents of Ishmael, nor with the Edomites, descendents of Esau. If God is sovereign then he may reject the descendents of Jacob and elect Gentiles. Under no valid reasoning would he arbitrarily elect all descendents of Jacob regardless of individual characteristics. The nationalistic view was not Pauline, although it was current opinion among the Jews.

Rom. 4:17 as it is written, A father of many nations have I made thee.

Gen. 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

The LXX version was followed.

This belongs to the section, Rom. 4:1-25, which gives St. Paul's argument of the place of faith in regard to human salvation, with Abraham the notable example. The blessing explicitly made him heir not merely of the dispensation allotted to the Jews, but of the world, (4:13), and the father of us all -- of many nations (4:16-18). St. Paul argues in a parallel manner in Gal. 3. Abraham is the spiritual father of both Jew and Gentile. Consequently the principle of justification by faith, which is exemplified in him, holds good equally of them both.

St. Paul's reasoning centers on faith as requisite for salvation, rather than works. If it had been by works that Abraham was justified,

then it could have been only those who kept the Law were justified, and in any case the Gentiles were excluded. But according to Scripture, it was promised that Abraham should be a father of many nations, which St. Paul, by an extension of original meaning, takes to mean the spiritual ancestor of Gentiles as well as Jews. It is all a matter of faith, the promise is a matter of grace, for all the offspring, not only for those who are adherents of the Law, but for all who share the faith of Abraham. For St. Paul the universality of the Christian religion is bound up with justification by grace through faith.

Rom. 9:7 neither becausethey are Abraham's seed, are they all children; , but in Isaac shall thy seed be called.

Gen.21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah saith unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

The LXX was accurately quoted.

St. Paul means they are not all 'children of God' or 'of the promise' simply because they are children of Abraham.

Rom. 9:12 it was said unto her, The elder shall serve the younger.

Gen.25:23 And the Lord said unto her (Rebekah)
Two nations are in thy womb,
And two peoples shall be separated even from thy bowels,
And the one people shall be stronger than the other
people,
And the elder shall serve the younger.

St. Paul quoted the LXX version with exactness, and for the purpose of showing selection. All depends on the call of God , not on anything a man does.

Rom. 9:17 For the Scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth.

Ex.9:16 but in very deed for this cause have I made thee to stand for to shew thee my power, and that my name may be declared throughout all the earth.

St. Paul followed the LXX text closely.

This section (Rom.9:14-18) indicates that back of God's apparent arbitrariness there is always a purpose. It always has been so, says St. Paul, witness the case of Moses and Pharaoh, whenever any ulterior Divine purpose could be secured thereby. After all, what is man to make objection to God's doings, has He not a perfect right to do what he will with His own? Is God unrighteous? St. Paul says, No, it is man who is sinful and unreasonable not to appreciate the mercy and justice of God who chooses us in His grace and bestows the gift of faith so that distinction is clear between men who will obey God and those who will not, and Pharaoh is a type of the latter.

Rom. 13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. (cf. Gal.5:14; Lev. 19:18)

Ex. 20:13ff. Thou shalt do no murder,
Thou shalt not commit adultery,
Thou shalt not steal,
Thou shalt not bear false witness against thy neighbour,
Thou shalt not covet.

St. Paul comprehends all obligations in the obligation of love. All other duties are simple if the single obligation of love towards one's neighbour is seriously accepted. Love is the fulfilling of every law, (Gal.5:14). All things mentioned in verse 9 are related to love for others; the sacredness of personality and individuality of every other person keeps a person from committing a violation of any commandment, and positively considered it keeps the obligation before the heart and mind to do unto others as we would wish they would do to us.

It must be understood that the commandment to love is based upon the implanting of a new life by the grace of God. Paul begins there as Christ also did. This new life of the Spirit renews the mind, transforms the nature, and brings about a dedication of the whole personality

to the will of God. Men are to receive the Kingdom as a little child: then they become members of the family of God, doing His will, and fulfilling all right relations and right activities among men, not forgetting to be merciful as their Father is merciful. " The manner of the teaching of Jesus is suggestive, allusive, and imaginative; St. Paul has more of the manner of the pedagogue, but his approach to morals is essentially that of His Master." (a)

Rom.7:7 What shall we say then? Is the Law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said: Thou shalt not covet.

Ex.20:14,17. Thou shalt not commit adultery.
Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.)

St. Paul is saying that the Law brings the consciousness of sin. A man has many instinctive desires, which in the raw state, so to speak, are morally indifferent. But in relation to an ethical ideal some are right and some are wrong. Now St. Paul says, on the ground of an objective ethical ideal which a spiritual man may be said to possess, desires which conflict with it are sinful, although he may not be guilty personally. When, however, he becomes conscious of a Law, which sets forth an ethical ideal, and in the light of it stigmatizes certain desires as wrong, then the consciousness of sin awakes. If a man then cherishes the wrong desires, he not only is sinful but guilty, according to St. Paul. St. Paul was far from saying the Law was sin. He did say the law was holy, and the commandment holy, and righteous and good. But the law is associated with the origin of sin in two ways: (1) by giving a knowledge of the distinction between good and evil, it sets the stage for the conflict between conscience and temptation (7:7); and (2) by a natural psychological process it actually stimulates the desire to

sin. The moral negative seems to stimulate the desire to transgress. Because the Law said 'thou shalt not covet' all kinds of coveting came to the fore, (7:7,8). When St. Paul experienced this psychological agony was before his conversion, but the poignancy of it came to him afterwards.

Rom. 9:15 For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.

Ex. 33:19 And he said, I will make all my goodness pass before thee, and will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will show mercy on whom I will shew mercy.

St. Paul argues that it is a question of the mercy of God upon those who have merited nothing at all. "I will have mercy on whom I choose to have mercy" expresses the quality of mercy, determined by nothing beyond itself. Otherwise it is not mercy. And since man deserves only the just punishment for his state in sin and his sinfulness, it is a necessary prerequisite that the prevenient grace of God abounds towards man. "The mercy of God is an original act of His creative will." (a)

Rom. 10:6-9 But the righteousness which is of faith saith thus: Say not in thy heart, who shall ascend into heaven? (that is to bring Christ down) or, Who shall descend into the abyss (that is, to bring Christ up from the dead). But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.

Deut. 30:11-14 For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

St. Paul referred to the Incarnation and the Resurrection as mainstays of the Christian faith. The quotation says 'the word of the law is in thy mouth and in thy heart', and St. Paul speaks of the word of faith, that is, the message of faith by itself, and he is obliged to gloss over the fact that the two are by no means identical.

"This is the only passage where St. Paul seems to equate saving faith with belief in a certain proposition, and he probably does so here only because he is approaching it through the exegesis of an Old Testament passage. It is quite clear that for Paul faith is fundamentally a trustful attitude towards God, and not intellectual belief." (a) This trustful attitude according to Paul, is in a living Christ. St. Paul had a real spiritual insight to recognize that there is a stratum in the Pentateuch which goes deeper than the bald legalism of other parts, and comes very near in spirit to Christianity. St. Paul was showing that the passage in Deuteronomy has a meaning which points to Christ and to the Christian faith. His view of the Old Testament was that it contained Christian doctrine in a veiled form. If the Jews would take the veil off they would see Christ not as an inaccessible heavenly Figure (like the apocalyptic Messiah of Judaism) nor a dead prophet (as the Jews thought) but the living Lord of His people, always near. Hence for Paul, Rom. 10:9 is correct interpretation, of Deut. 30:14.

Rom. 10:19 But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation.
With a nation void of understanding will I anger you.

Deut. 32:21 They have moved me to jealousy with that which is not God. They have provoked me to anger with their vanities
And I will move them to jealousy with those which are not a people:
I will provoke them to anger with a foolish nation.

By a series of Old Testament quotations, of which this is one, St. Paul proved that the Gospel had been preached to all the world, but to Israel in particular, by competent ministers, yet they refused to

(a) Dodd, p. 166. obey.

Rom. 15:10 And again he saith Rejoice, ye Gentiles with his people.

Deut. 32:43 Rejoice, O ye nations with his people (or ye nations his people).

This passage is a part of the subject of bearing with the infirmities of the weak. (cf. 1 Cor. 9:20-23; 10:33).

In St. Paul's encouraging word to the Gentile Christians to move them to hope, joy, and gratitude to God for His mercy, he quoted from Deuteronomy, following exactly the LXX version. Through Christ both Jews and Gentiles were welcomed into the Church of God. Surely then they can welcome one another.

Quotations from the Later Histories.

Rom. 11:3f Lord they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.

1 Kings 19:10, 14, 18 And he said, I have been very jealous for the Lord, the God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left: and they seek my life to take it away. (cf. verse 14). V. 18. Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

St. Paul chose the vivid story of Elijah (1 Kgs. 19) to illustrate the doctrine of the Remnant. In the Old Testament the emphasis is only a Remnant should be saved; St. Paul's argument is that, according to prophecy, at least, or at all events a Remnant shall be saved, and he went back to Elijah's experience for the proof of the doctrine.

Quotations from the Major Prophets.

Rom.9:29 Isaiah hath said before
 Except the Lord of Sabaoth had left us a seed,
 We had become as Sodom, and had been made like unto Gomorrah.

Isa. 1:9 Except the Lord of hosts had left us a very small remnant,
 we should have been as Sodom, we should have been like unto
 Gomorrah.

The quotation of St. Paul is taken from the LXX version.

Rom.9:33 Behold I lay in Zion a stone of stumbling and a rock of offence
 And he that believeth on him shall not be put to shame.

Isa.8:14 And he shall be for a sanctuary; but for a stone of
 stumbling and for a rock of offence to both the houses
 of Israel, for a gin and for a snare to the inhabitants
 of Jerusalem.

Isa.28:16 Behold I lay in Zion for a foundation a stone, a tried
 stone, a precious corner stone of sure foundation; he
 that believeth shall not make haste.

St. Paul adopted the two Old Testament passages to suit his purpose of setting forth Christ as the Stone or Rock, which the Jews rejected, and thus they forfeited the Divine protection and mercy. The prophet was emphasizing the Divine protection. Those who reject the prophet's assurance and seek help in human ways will suffer the penalty of stumbling.

It is thought that these two passages were combined before St. Paul wrote, since they appear in 1 Peter 2:6-8, and therefore may have been part of a collection of proof texts used against the Jews. The stone (Ps.118:22; Dan.2:34-35,44-45) symbolized the Messiah and His Kingdom. The fulfilment was in the coming of Jesus Christ. It must have been the same Stone, they thought, that Isaiah spoke of, both when he spoke of the divinely laid foundation stone in Zion and when he spoke of the stumbling stone, and his twofold prophecy was fulfilled when Jesus Christ came: the Jews refused to believe in Him, and yet He became the foundation of the true Israel of God, the Church. (1Cor.3:11).

Rom.9:27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved.

Isa.10:22f For though thy people Israel be as the sand of the sea, only a remnant of them shall return;

Isaiah taught that only a minority of historic Israel was to form part of the chosen people of God. "Here Paul is unquestionably at one with prophetic teaching in its main trend. His Christian experience has given him a key to the prophets which the rabbis had largely lost." (a)

Rom. 15:12 And again Isaiah saith,
There shall be a root of Jesse
And he that ariseth to rule over the Gentiles
On him shall the Gentiles hope.

Isa. 11:10 And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, unto him shall the nations seek; and his resting place shall be glorious.

St. Paul followed the LXX rendering. He is reminding his readers of the whole thesis of the Epistle -- God's love to Jew and Gentile.

Rom.11:8 according as it is written God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day.

Isa. 29:10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath he covered. (cf. Isa.6:9,10).

Deut.29:4 but the Lord hath not given you an heart to know and eyes to see, and ears to hear, unto this day.

This is a composite quotation used by Paul in his discussion about the Remnant, the force of which is that there is hope for the Jews in this teaching of a Remnant, which also proves that the word of God has not come to nought.

"When Isaiah and Paul saw how persistently and inexplicably blind their contemporaries were to what seemed to them the most obvious realities of the situation, they felt that here was something more than ordinary human stupidity; it was preternatural and mysterious." (a)

Rom. 11:34f For who hath known the mind of the Lord? or who hath been his counsellor?

Isa 40:13 Who hath directed (or meted out) the spirit of the Lord, or being his counsellor hath taught him? (cf. Job 41:11).

St. Paul found words from Isaiah's prophecy to express the mystery of God. All speculations are unfruitful before the mystery of His presence. He remains the Object of our worship. Starting from the religious consciousness of redemption by the love of God through Jesus Christ our Lord (Rom. 8:18-30), the feeling of awe has a joyful and not a gloomy colour.

Rom. 14:11 As I live, saith the Lord, to me every knee shall bow, And every tongue shall confess to God.

Isa. 45:23 By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

This quotation is from the LXX with change of verb, ὁμῶνται to ἐξομολογήσεται and accusative case τὸν Θεόν to dative case τῷ Θεῷ.

St. Paul has stated what has been thought an intentional ambiguity, i.e. that every man before the judgment seat of God will have to 'plead guilty' to his own sins. 'Give praise' is the usual meaning.

Rom. 2:24 For the name of God is blasphemed among the Gentiles because of you, even as it is written.

Isa. 52:5 Now therefore, what do I here saith the Lord, seeing that my people is taken away for nought? They that rule over them do howl, saith the Lord, and my name continually all the day is blasphemed.

This is part of the section on Jewish sinfulness, verses 21-24. St. Paul adapted Isa. 52:5 "with an assurance only possible to one who knew his opponents dared not reply that the Gentiles' inference was unwarranted." (a) These are the words of bitter indignation which St. Paul used against his fellow Jews. It is the indignation of a high-minded Jew who moved about among the great cities of the pagan world and found the very name of Jew made a byword by the evil ways of its bearers. The bad example of the Jews reflected upon their religion. It was as the prophets had said of their own times: it is owing to you that the name of God is maligned among the Gentiles, as scripture says (Isa. 52:5).

Rom. 10:15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

Isa. 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! (cf. Nahum 1:15).

This quotation belongs to the section in which further evidence is given as to the Jews' responsibility for their own condition, (10: 14-21),

According to St. Paul, the failure to receive the gospel was due to the Jews. But the objector defending the Jews might have said the Gospel must be preached, and the preaching had not reached them. But St. Paul goes on to show that the objection is unwarranted and the responsibility rests on the Jews.

Rom. 15:21 but, as it is written, They shall see, to whom no tidings of him came, And they who have not heard shall understand.

Isa 52:15 So shall he sprinkle many nations: kings shall shut their mouths at him: for that which had not been told them shall they see: and that which they had not heard shall they understand.

(a) Kirk, "Epistle to the Romans", p. 181.

St. Paul followed the LXX exactly, except for the addition of *περὶ αὐτοῦ*.

This quotation was used in a section of personal explanations, (15:14-33). St. Paul's missionary policy was to establish new centres of Christian influence, preaching himself where the gospel had not gone before. Out from these new centres Paul hoped the gospel might spread over all the world. He explains to the Roman church that he has finished the evangelization of the Eastern Roman province which he had undertaken, from Jerusalem right round to Illyricum. He always refers to his work as that which Christ accomplished by him. He ever felt the guiding hand of the Holy Spirit. And it is a recognized fact that the work of St. Paul has been a powerful and effective factor among the Gentiles for the growth of the Christian Church.

Rom. 10:16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?

Isa. 53:1 Who hath believed our report? and to whom hath the arm of the Lord been revealed?

St. Paul quoted accurately from the LXX text.

Discussion has been given under Rom. 10:15. St. Paul makes reference to the rejection of the Christian Gospel by the Jews. The proof is complete. Israel has been rejected, not because God did not give them the opportunity of salvation, but because they refused it when it was given.

Rom. 11:26. and so all Israel shall be saved; even as it is written
There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob.

Isa. 59:20 And a redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

St. Paul followed the LXX text for his word to the Romans.

This seems to be his thought: the purpose of the hardening of the Jews -- to open the door to the Gentiles; and the consummation-- all

Israel shall be saved. "We can well understand that Paul's emotional interest in his own people, rather than strict logic, has determined his forecast, all Israel as a nation, or new Israel the Body of Christ. We should be disposed to say rather that in all the great religions there is a promise of man's high destiny, and that the faithfulness of God guarantees its ultimate fulfilment." (a)

Rom. 10:20 And Isaiah is very bold and saith,
I was found of them that sought me not;
I became manifest unto them that asked not of me.

Isa. 65:1 I am inquired of by them that asked not for me: I am found of them that sought me not.

St. Paul followed the LXX in quoting here. He is meeting with quotations the argument that the Jews had had no opportunity of hearing the Gospel. It is noteworthy that St. Paul used a chain of quotations from the latter part of the book of Isaiah. It was important Scripture to St. Paul, for he found the doctrine of justification by grace through faith, and the universality of God's purpose of salvation in the teaching of Second Isaiah. Its teachings were for the benefit of Israel restored after the Babylonian exile. Israel had a mission to fulfil toward the Gentiles. The Jews were split in opinion between those narrower souls who followed the lead of Ezekiel, Ezra, exclusionists, following a fantastic national pride, with envy, hatred, malice, and all uncharitableness against Gentiles. From the other side came protests like that in the books of Jonah and Ruth, and some later parts of Isaiah. Then came such books as Esther, some of the Psalms, and the fiercer apocalypses representing the growingly dominant temper of Judaism. And so on to the crucifixion of Jesus Christ. St. Paul saw that in his struggle with Jewish nationalism within the Church he was fighting the battle of prophetic idealism afresh.

(a) Dodd, p. 183.

Quotations from the Minor Prophets.

Rom. 9:26 And it shall be, that in the place where it was said unto them, Ye are not my people, There shall they be called sons of the living God.

Hosea 1:10 Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them Ye are not my people, it shall be said unto them Ye are the sons of the living God. (cf. Hosea 2:23).

St. Paul followed accurately the LXX rendering. ἐκεί appears in the A ms. of the LXX. He adapts the thought to his purpose: for in the original, reference is not to the Gentiles but to the northern kingdom.

Paul's main theme in this whole passage, verses 19-26, is the rejection of Israel and the calling of the Gentiles. The Gentiles must remember, however, that they cannot claim exclusive privileges, for it was 'the Jew first, then the Gentile' according to St. Paul, and a Remnant is to be considered. It might have been better, as Professor Dodd thinks, if this passage had been quoted in reference to the restoration of Israel (ch. 11) where it would have been in harmony with its meaning in Hosea, i.e. Israel, rejected for its sins, was destined to be restored.

Rom. 1:17 For therein is revealed a righteousness of God by faith unto faith; as it is written, But the righteous shall live by faith. (cf. Gal. 3:11)

Hab. 2:4 Behold, his soul is puffed up, it is not upright in him: but the just shall live by his faith (or in his faithfulness).

St. Paul accurately followed the LXX version. He discussed the subject of the justification of God, and in verses 16-18 he shews that the Gospel reveals God as righteous, in that He cannot endure sin.

^{Hab. 2:4}
This verse 17 is quoted also in Gal. 3:11, and Heb. 10:38, hence it was likely a Christian proof text. St. Paul's use of this quotation here is not very appropriate since his main purpose might be expressed in the

words "The unrighteous or ungodly shall receive (spiritual) life by faith." But St. Paul may have taken the prophecy to mean "He that is righteous, i.e. justified, by faith shall live", a rendering of which the Greek is capable, as in τὸν ἐκ πίστεως ἰησοῦ in 3:27. In the original faith means loyalty, fidelity, and steadfastness, rather than 'the faith' which St. Paul will later describe. The idea is that the revelation of God's righteousness is a matter of faith from start to finish. This is important to St. Paul, and he quotes to corroborate it from Hab.2:4.

For Paul faith is that attitude in which, acknowledging our complete insufficiency for any of the high ends of life, we rely utterly on the sufficiency of God. In other words it is a radical trust in God the all-sufficient, leaving no place for human merit of any kind.

With such passages before him as 2 Esdras, chapters 3-10, St. Paul assumes that the righteousness of God can be fully revealed only if a way is found by which a man can live. The prophet helped out in saying that by faith shall the righteous live, a revelation of righteousness, a revelation by faith and for faith, according to Professor Dodd.

In Gal.3:11 the sense of the quotation may be either he that is righteous by faith (and not by the works of the Law) shall live, or 'the righteous man shall live through faith'. Righteousness is of faith: life of right^{eous}ness; this is the doctrine of St. Paul, witnessed to by the law and the prophets.

Rom. 9:13 Even as it is written Jacob I loved, but Esau I hated.

Malachi 1:2f I have loved you, saith the Lord, Yet ye say, Wherein has thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, but Esau I hated.

St. Paul quoted from the LXX. In the original prophecy 'Esau' is a generic name for the Edomites, according to Kirk.(a)

(a) Kirk "Epistle to the Romans", p. 221.

This use of the quotation is in the section, 9:6-13, in which St. Paul shows that not all Jews by birth are children of Abraham in the sense of the Promise. The status of the Jew rests upon nothing but a free determination of the Divine will, and he cannot complain if, by a similar determination, God rejects the descendants of Jacob as He rejected the descendants of Esau.

Quotations from the Psalms.

Rom. 3:10-18

Rom. 3:10-12 -- Ps. 14:1-3; 53:2-4
 Rom. 3:13 ----- Ps. 5:9; 140:3
 Rom. 3:14 ----- Ps. 10:7
 Rom. 3:15-17 --- Ps. 59:7-8
 Rom. 3:18 ----- Ps. 36:1

By some copyists' error St. Paul's anthology of texts at this point was inserted en bloc into the 14th Psalm in some LXX Mss. and thence has passed into the version of the Psalms.

St. Paul is giving Scriptural references to prove that all are included under sin, there is none righteous, no not one; a universality of sin which includes the Jews as well as the Gentiles. If the Jews claim an exemption from the inevitable principle of retribution, they are wrong. St. Paul's method is the Rabbinic method of stringing quotations from the Old Testament (Ps. 14:1; 53:2-4; 5:9; 140:3; 10:7; Isa. 59:7-8; Ps. 36:1) He quotes apparently from memory, sometimes reproducing the exact words of the LXX; sometimes giving a more or less free rendering. The purport of the passages is the unrelieved sinfulness of man, and St. Paul stresses its meaning for Jews since they are living under the Hebrew Law.

Rom. 15:9 and that the Gentiles might glorify God for his mercy; as it is written, Therefore will I give praise unto thee among the Gentiles, and sing unto thy name.

Ps. 18:49 Therefore will I give thanks unto thee, O Lord, among the nations, and will sing praises unto thy name.
(cf. 2 Sam. 22:50).

St. Paul followed the LXX version exactly.

The work of Christ had a double purpose: the Gospel was for the Jew first, and so Christ became a servant to the circumcision; but He did so in order to prove God's honesty by fulfilling His promises to the fathers, and also in order that the Gentiles should glorify God for His mercy.

Rom. 10:18 But I say, Did they not hear? Yea, verily,
Their sound went out into all the earth,
And their words unto the ends of the world.

Ps. 19:5 Their line is gone out through all the earth,
And their words to the end of the world.

St. Paul followed the LXX; the words refer, however, in the Psalm to the astral bodies.

Rom. 4:7f Blessed are they whose iniquities are forgiven
And whose sins are covered.
Blessed is the man to whom the Lord will not reckon sin.

Ps. 32:1-2 Blessed is he whose transgression is forgiven, whose sin is covered.
Blessed is the man unto whom the Lord imputeth not iniquity.

There is an exact quoting of the LXX here.

The idea of justification is connected with the idea of forgiveness. If a man knows what it is to be a sinner, and yet to be forgiven, he knows what it is to be justified by grace.

Rom. 8:36 Even as it is written, For thy sake we are killed all the day long; We are accounted as sheep for the slaughter.

Ps. 43:23 (44:22) for thy sake we are killed all the day long;
We are counted as sheep for the slaughter.

St. Paul includes the phrase 'for thy sake' probably because he thinks of the troubles which a Christian endures because of his faith, temporal persecution, although any kind of suffering is included. Paul was writing on the eve of his last voyage to Jerusalem. Persecution he knew certainly, likely enough the sword awaited him. He says all this was in the will of God, and quotes the Old Testament to convince his readers. Some would not agree with St. Paul, for they seem to be parted from the sense of God's love, i.e. the whole universe seems to be against them, it is hard to feel that God loves them, and hard for them to love God under the circumstances. But St. Paul argues that we do not live by feelings but in the purpose of God, and His purpose is love, and He determines that nothing shall overthrow us.

Rom. 3:4 That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgment.

Ps. 51:4 That thou mightest be justified when thou speakest,
And be clear when thou judgest.

LXX ὅπως ἀν δίκαιω θῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς
ἐν τῷ κρίνεσθαι σε.
νικήσῃς occurs in Mss. B G K L W; νικήσεις in AD E al. according to
Souter.

The quotation follows the LXX rendering. The question amounts to this: Is God to be expected to be false to His word by letting Israel off lightly for their disobedience? The answer is, Let God be true though every man prove to be a liar. It is important to St. Paul to know that God is sovereign and true to His word, and he quotes the verse in the Psalm in connection with David's confession of sin.

Rom. 15:3 For Christ also pleased not himself; but as it is written,
The reproaches of them that reproached thee fell on me.

Ps. 69:9 and the reproaches of them that reproach thee are fallen upon me.

The quotation followed the LXX. In the original 'thee' refers to God, 'me' to the righteous man.

The Righteous Sufferer of the Psalms (though he was not in all probability a Messianic figure in Jewish tradition) was, from the first, associated by Christians with the Person of Christ. It may be as some think, notably Professor Dodd, that portions of this Psalm were included in the primitive collection of 'Testimonies', hence St. Paul started from the accepted position that the Psalm refers to Christ. It describes Him as enduring the assaults of the enemies of God, and suffering 'even unto death.' (Phil.2:8).

Rom. 11:9 And David saith:
Let their table be made a snare and a trap,
And a stumbling block, and a recompense unto them.

Ps. 69:23 Let their table before them become a snare,
And when they are in peace, let it become a trap.

St. Paul adapted the LXX version to his purpose, making some changes by addition of words.

Rom. 11:1f God did not cast off his people which he foreknew.

Ps. 94:14 For the Lord will not cast off his people
Neither will he forsake his inheritance.

St. Paul adapted the LXX rendering, and made what changes he wished of tense and words which were necessary. He reminded his readers of God in His promises, which he as an Israelite of the seed of Abraham regarded as final and irrevocable. It may be that St. Paul refers to his own origin as a Jew as evidence that one Jew at least was not cast off.

Rom. 15:11 And again
Praise the Lord, all ye Gentiles.
And let all the peoples praise him.

Ps. 116:1 O praise the Lord all ye nations;
Laud him all ye peoples.

St. Paul quoted the LXX accurately with a prepositional prefix added to the verb *ἐπαίνεσάτωσαν* for *αἰνεσάτωσαν*. The passage emphasizes God's love to all, both Jews and Gentiles. By this quotation and others, St. Paul seeks to move Gentile Christians to hope, joy, and gratitude, and praise to God for His mercy.

Rom. 3:20 because by the works of the law shall no flesh be justified in his sight for through the law cometh the knowledge of sin.
(cf. Gal. 2:16)

Ps. 142:2 And enter not into judgment with thy servant;
For in thy sight shall no man living be justified.

Another adaptation from the LXX version is found here, and it belongs in the section, 3:9-20, dealing with universal sinfulness re-emphasized. Three phrases are important: 'the works of the law', 'justified', and 'through the law' cometh the 'knowledge of sin.'

St. Paul in Gal. 2:16 reminds Peter that they who were Jews and not sinners of the Gentiles' by birth and state, know that a man is justified simply by faith in Jesus Christ and not by doing what the law requires. This point is the central theme of the Galatian letter. And Paul does not mean that the law is inadequate and needs to be supplemented by faith. He means that faith in Jesus Christ, apart from the law, is the only requisite for salvation or justification. It is to be noticed that St. Paul means faith in Jesus Christ, not the faith which was Christ's guiding principle of life. And it must not be forgotten that the central current in the religion of Israel, such as can be traced in the prophets and in the Psalms, was as truly evangelical and anti-legalist as Pauline Christianity.

Rom. 12:20 But if thine enemy hunger, feed him: if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head.

Prov. 25:21 If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink,
For thou shalt heap coals of fire upon his head.

St. Paul followed the LXX accurately, but omitted the last clause of the LXX rendering. 'Coals of fire' means 'you will cause him to burn with shame', and this should lead him to repentance and conversion. Thus evil will be overcome with good.

It is uncertain whether this interpretation of 'coals of fire' is what the writer of Proverbs meant, but it no doubt is what St. Paul meant, on the principle that 'two wrongs do not make a right.'

FIRST AND SECOND CORINTHIANS.

Quotations from the Pentateuch.

1 Cor. 15:45 So also it is written, The first man Adam became a living soul,

Gen.2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.

LXX καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

Sir.17:1 Κύριος ἐκτίσεν ἐκ γῆς ἄνθρωπον.

St. Paul followed the LXX rendering. The *ψυχή* results from the union of the breath of life with a lifeless body. God's breathing the vital principle into a lifeless human body shows that He gave a man a soul-governed body, a body that was to be the organ of the *ψυχή*. St. Paul says 'the last Adam' (Rom.5:12-19) rather than 'the second Adam' because here the point is that He is the supreme result in the ascending development: there will be no other Head of the human race. Our first parent was in one sense Head of the race; its ideal representative was head in a different sense; and there can be no third Head. To those who believed that the world would soon come to an end it was specially obvious that Christ was the last Adam. Even in Jesus Himself there was development until He became ^{πνεῦμα} *ἕως πνεύματος* 'able to communicate a higher form of life' to the race of which He was Head, e.g. at His resurrection and

ascension.

(a)

Dalman says $\pi\rho\omega\tau\omicron\varsigma$ $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ and $\Delta\epsilon\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ or $\psi\iota\delta\acute{\omicron}\varsigma$ $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ doubtless has its genesis in Ezekiel's vision of the royal chariot, in which God appears in human semblance, to which a welcome parallel appeared for Jews in the heavenly $\square \overline{\Gamma} \overline{\Lambda} \overline{\Gamma} \square$ of Dan.7:13, and for Christians in the self designation of Jesus. ^IThe common opinion that Paul "simply" adopted (b) his designation of Christ as δ $\epsilon\acute{\omicron}\chi\alpha\tau\omicron\varsigma$ Ἀδάμ or δ $\Delta\epsilon\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$ $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ from the rabbinic theology is, however, erroneous, for their theology knew nothing of such a comparison between Adam and the Messiah.

"Paul interprets Genesis 2:7 in the light of the Messianic hope.

For Paul, Christ is not the primal Man of Iranian or Philonic speculation on the cosmos, but One who has towards the End entered history, as the Lord of glory, in order to inaugurate the new order of being. Instead of equating this second Man with the first, he presses the unique function of the heavenly Man for mankind. Men would die in their mortality were it not for the new Act and Order of God which, In Christ, the life-giving Spirit, restores and completes man's destiny." (c)

Adam is the representative, the inaugurator of life on its psychic material side. And just as surely is Christ the inaugurator of Spiritual life.

1 Cor.6:16 Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh.

Gen.2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

St. Paul discusses in this section (6:12-20) that Christian freedom is not licentiousness. Our bodies were not made for unchastity. The body is a temple of the Spirit.

(a) Dalman "Words of Jesus" p. 247.

(b) Holtzmann "Lehrbuch des Neutest. Theol. ii.55; Lietzmann "Der Menschensohn, p.64.

(c) Moffatt, "First Epistle to the Corinthians," p. 263.

The quotation is direct from the LXX, which has *οἱ δὲ* as in Matt. 19:5; Mark 10:8; Eph. 5:31. The subject of *φθόνος* may be 'God' or *ἡ γὰρ*. The quotation which properly applies to lawful marriage, applies also to the corruption of it.

Evans (a) points out that the indifference of attitude toward fornication on the part of some members of the church was "an anticipation of the antinomianism which has not infrequently been found to accompany religious enthusiasm or spiritual pride."

St. Paul's strict moral principle claims for its basis Gen. 2:24. So strongly does Paul feel on this point that he actually applies to illicit passion or cohabitation what was originally used of married love. Immorality is the one sin against the body. It breaks the spiritual connection with God the Lord and ties it to the other person concerned. God said 'I the Lord thy God am a jealous God;' how can he be otherwise when Israel joins herself to idols, the idols of passion and lust? St. Paul's teaching implies that the Christian is moving in another world altogether from that of the flesh with its appetites and lusts.

1 Cor. 10:7 Neither be ye idolators, as were some of them; as it is written: The people sat down to eat and drink, and rose up to play.

Ex. 32:6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

The quotation is from the LXX text, and St. Paul warns his readers by reminding them of the fall of their fathers in the wilderness. Here he says, see that ye become not idolators. Paul in chapter 8:10 showed the danger of a Christian sitting at an idol-banquet in an idol-temple. Such conduct does amount to taking part in idolatrous rites. The danger of actual idolatry was not so imaginary as the Corinthians in their enlightened emancipation supposed. So St. Paul pictured the disgusting sight which Moses looked upon. The quotation indicates an (a) Evans: "First Corinthians" p. 87.

idolatrous banquet, followed by idolatrous sport. Calvin asks why Paul mentions the banquet and the sport which were mere accessories, and says nothing about the adoration of the image, which was the essence of the idolatry. He replies that it was in these accessories that some Corinthians thought they might indulge. None of them thought that they might go so far as to join in idolatrous worship.

Sport in the traditional interpretation of the Old Testament refers to the licentiousness, orgies of dancing, which followed the feast, and led, as at a later stage, to immorality. Hence it is not without significance that the apostle mentions fornication immediately after idolatry (verse 8). The worship of Aphrodite in Corinth certainly involved immorality, though it is hardly likely that a Christian would need to be warned against participation in such a cult as that. But when it is considered that the Corinthian Christians were once pagans and acquainted with all their practices, it was wholesome and timely advice to warn them. On the same principle while it is expected that Christians know how to conduct themselves in the midst of the paganism of this present world, it is still necessary to preach and teach that adults, but especially the young, may be steered properly into Christian ethics after becoming Christians.

1 Cor. 9:9 For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn.

Deut. 25:4 Thou shalt not muzzle the ox when he treadeth out the corn.

In times when there was so much allegorizing of the words of Scripture rather than accepting the passages literally, it has been supposed that St. Paul was interpreting this passage in that way. It is true, he did some allegorizing as in Gal. 4:24 on Hagar and Sarah, and 2 Cor. 3:13 on the fading light on Moses' face, but in neither case does

he reject the literal meaning, nor in this passage. He means " It was with an eye to men rather than to oxen that this prohibition was laid down." (a) Paul was not interested in the literal sense of the injunction: the meaning is that those who plough or thresh in the Christian mission, whether in breaking the ground or in preparing the crop afterwards, are naturally entitled to get something material in reward for their spiritual exertions.

In the Old Testament, references point to God's care for animals: "A righteous man careth for the life of his beast" Prov.12:10; God caused the grass to grow for the cattle, Ps.104:14; He gives to the beast his food, and to the young ravens which cry, Ps.147:9; and he spares Nineveh, with its much cattle, Jonah 4:11; and Jesus shared the same view of the dumb creation, birds, and sheep. So St. Paul means that God certainly cares for oxen, but he cares more for men.

Quotations from the Major Prophets.

1 Cor.15:54f But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?

Isa.25:8 He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces; and the reproach of his people shall he take away from off all the earth: for the Lord hath spoken it.

Hosea 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction? repentance shall be hid from mine eyes.

St. Paul dwells on the glorious change. The farthest-reaching of all Old Testament prophecies will be realized. The quotation in Isaiah means that God will swallow up death, the death which came by the hand of the Assyrians, i.e. the deliverance from death is limited by the necessities of that age. St. Paul's view is much wider, i.e. all death

will be swallowed up now that Christ is risen again and has conquered death."The doom pronounced upon Adam (Gen.3:19) is removed; and the result (εἰς) is victory, absolute and everlasting triumph. Death is annihilated and God is all in all." (a)

Moffatt points out that Paul fused these two Old Testament passages and changed them from their original meaning to fit his idea of a song of victory. "He took the prediction of Hosea 13:14 as an expression of triumph over death with its destructive power, whereas the original was a vivid call to death to do its very worst on impenitent Ephraim. He used νίκος or νίκη for δίκη, 'victory' for 'penalty', leaving out the personified Hades or deathland, a term which he never employs." (b)

1 Cor. 15:32 If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink for tomorrow we die.

Isa. 22: 13 let us eat and drink, for tomorrow we shall die.

LXX φάγωμεν καὶ πίωμεν, αὐριοῦ γὰρ ἀποθνήσκουμεν

The goddess of Jerusalem acted on this principle during Sennacherib's siege.

St. Paul quoted the LXX version exactly, He cites the quotation to prove the foolishness of the slogan 'dead people are not raised.' St. Paul is not stating his own view, but the common view, the inevitable moral result of denying a future life (Isa.56:12; Eccles.2:24; 3:12; 5:18; 8:15; 9:7; Luke 12:19; and especially Wisdom 2:6-9) Disbelief in the resurrection and the future life lands one in the stream of materialism and low morality. St. Paul has no sympathy with moral ideals which provide no forgiveness of sins; and without Christ's death and resurrection there is no forgiveness. Paul implies that Christians are called to do more than make the best of the present in a physical sense. To St. Paul, life had no meaning whatsoever apart from the revelation of Christ, with its promise of life beyond death. "Separate life from God,

(a) Plummer "First Corinthians", p. 378.
(b) Moffatt "First Corinthians", p. 267.

from God in Jesus Christ, he passionately cries, and you rob it of all significance. So far from forgetting himself, he was remembering and reasserting, with every fibre of his being, the truth that meant literally everything to him in the realm of thought and action."(a)

The denial of the Resurrection could only end in a practical Epicureanism. St. Paul, while probably not in harmony with this epicureanism, was illustrating the influence of creed upon character. The creed of the Corinthians was affected by their heathen associations.

1 Cor. 14:21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord.

Isa. 28:11,12 Nay, but by men of strange lips and with another tongue will he speak to this people, to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not hear.

The quotation is very free and is not from the LXX, but from some Aramaic version.

Plummer gives what he thinks is Paul's meaning by use of this quotation, and if it is correct it is like the use of parables in our Lord's teaching: "I have pointed out that Tongues are a blessed experience to the individual believer, and that, if interpreted, they may benefit the believing congregation. Tongues have a further use, as a sign to unbelievers; not a convincing, saving sign, but a judicial sign. Just as the disobedient Jews, who refused to listen to the clear and intelligible message which God frequently sent to them through His Prophets, were chastised by being made to listen to the unintelligible language of foreign invaders, so those who now fail to believe the Gospel are chastised by hearing wonderful sounds which they cannot understand."(b)

{a} Moffatt, p. 255.
{b} Plummer, p. 316.

1 Cor.1:19 For it is written, I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

Isa. 29:14 therefore, behold, I will proceed to do a marvellous
work among this people, even a marvellous work and a
wonder: and the wisdom of their wise men shall perish
and the understanding of their prudent men shall be hid.
(cf.Ps.33:10)

LXX καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
τῶν συνετῶν κρύψω.

St. Paul followed the LXX with the exception of changing κρύψω
of the LXX version to ἀθετήσω (used in Ps. 33:10). By γέγραπται St.
Paul always means the Old Testament Scriptures. The prophet referring to
the failure of worldly statesmanship in Judah in face of the judgment
of the Assyrian invasion, states a principle which the Apostle seizes
and applies. ἀθετήσω means to 'set aside', or 'set at nought' and this
meaning satisfies the present passage and other uses in the New Testa-
ment. Undoubtedly the prophet was rebuking those who thought to save
Jerusalem by political scheming instead of by trust in God. In this
citation from Paul's favourite book, he makes a triumphant outburst
over the failure of both Greek and Jew to reach the true wisdom or
revelation of God. There is a self-conscious subtlety and a reliance
upon acute mental calculation which may actually come between the
human soul and any real knowledge of God, it is implied.

This appeal to the Old Testament is very characteristic: this sec-
tion must have been a favourite, as the previous verse is quoted by our
Lord in Matt.15:8. In the original passage, the reference is to the
political schemes by which the Jews hoped to save themselves from the
Assyrians. The New Testament writers, as a rule, care little for the
original context, and they apply the passages they quote more generally,
or refer them definitely to the situation in their own day.

1 Cor.2:9 but as it is written Things which eye saw not, and ear heard
not, and which entered not into the heart of man, whatsoever
things God prepared for them that love him.

Isa. 64:4 For from of old men have not heard nor perceived by the
ear, neither hath the eye seen a God beside thee, which
worketh for him that waiteth for him. (cf.Isa.65:17).

LXX ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν
 εἶδον Θεὸν πλὴν σου, καὶ τὰ ἔργα σου ἃ ποιῇτε τοῖς
 ὑπομένουσιν ἔλεον.

A free quotation from Isa.64:14. Three passages are suggested from which St. Paul may have quoted, namely, Isa.64:4; 65:17; 52:15, of which the first is nearer to Paul's thought and most likely used. The general meaning is "The only living God, who from the beginning of the world, has proved Himself to be such by helping all who trust in His mercy, is Jehovah."

St. Paul quoted with great freedom, often compounding different passages and altering words to fit his meaning, (cf. 1:19,20,31, and in Rom. 9:27,29, and especially in Rom.9:31; 10:6,8,15).

Moffatt and Plummer think St. Paul was quoting from Isaiah rather than some similar words in apocryphal books. It may be that St. Paul was quoting loosely from memory of the two passages, Isa.64:4; 65:17. The things which St. Paul preached belonged to the present as well as the future: they constitute the unimaginable blessings which are ours 'in Christ'.

1 Cor. 1:31 that according as it is written, He that glorieth, let glory in the Lord.

Jer.9:24 but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth for in these things, I delight, saith the Lord. (cf. 1 Sam.2:10)

LXX ἄλλ' ἢ ἐν τούτῳ καυχᾶσθω ὁ καυχώμενος
 συνίεν καὶ γινώσκειν ὅτι ἐγὼ ἐγὼ Κύριος.

A free quotation, combining the LXX of Jeremiah and 1 Samuel passages. In 1 Samuel δύναμις and δυνάμει are used for ἰσχυρός and ἰσχυί, with the ending γινώσκειν τὸν Κύριον καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς γῆς. The occurrence of 'the wise' and 'the strong' and the 'rich' (as in v.26) makes the quotation very apt.

Bachmann remarks that this is one of the remarkable quotations

in which, by a free development of the Old Testament ideas and expressions, Christ takes the place of Jehovah: and St. Paul makes other such references: 1 Cor.2:16;10:22; 2 Cor.10:17; Phil,2:11; Rom.10:13.

Deissmann remarks that " the testimony of St. Paul here as to the origin of his congregations in the lower class of the great towns, is one of the most important historical witnesses to primitive Christianity." (a)

"What concerns Paul is to bring out the absolute indebtedness of Christians to God's sovereign and gracious will which plans and realizes their life."(b)We are nothing of ourselves. What we have -- our acquittal our holiness, our redemption -- we have only in Christ, and this standing in Him we owe to God (ἐξ αὐτοῦ). This quotation is more than usually appropriate; the original passage in Jeremiah furnishes the very same contrast, and almost in the very same terms as Paul's admonition here.

Quotations from the Psalms.

1 Cor 3: 19,20. For the wisdom of this world is foolishness, with God. For it is written, He that taketh the wise in their craftiness, and again, The Lord knoweth the reasonings of the wise that they are vain.

Job.5:13 He taketh the wise in their own craftiness: etc.

Ps. 94:11 The Lord knoweth the thoughts of men,
That they are vanity.

St. Paul quotes from Job, the only New Testament writer who does quote from that book, and only twice, in this passage and in Rom.11:35. The quotation is nearer the Hebrew than the LXX. St. Paul felt the church was seriously endangered by this 'wisdom' propaganda, 'versatile cleverness' ready for anything in order to gain one's own ends.

- (a) Deissmann "New Light On the New Testament", p. 7.
- (b) Moffatt, p. 21.

St. Paul changes ἀνθρώπων of the LXX to σοφῶν. The Psalm contrasts the designs of men with the designs of God, and therefore the idea of σοφῶν is in the context.

διαλογισμοῦς. In the LXX the word is used of the thoughts of God (Ps.40:6; 92:5) When used of men, it has a bad sense sometimes as here, but not always according to Plummer.

St. Paul says that their clever calculations turn out to be not only idle, but ruinous, involving them in destruction, and if this be the end of their wisdom, it is indeed a veritable folly.

1 Cor 15:27 For He put all things in subjection under his feet.
(cf. Eph.1:22; Phil.3:21; Heb.2:6-9)

Ps.8:6 Thou has put all things under his feet. (cf.Gen.1:26,28).

St. Paul quotes these words from the Eighth Psalm which in that context refer to man, his dignity over all God's creatures. In this verse St. Paul applies it to Christ who shall vanquish all his enemies. This dignity the first Adam and his descendents lost through disobedience, but the Second Adam, through His obedience, has it in untold fulness, and at the Second Advent it will be complete.

"Schmiedel urges that the use of Psalm 8 here (cf.Heb.2:5) shows that the title 'Son of Man' was known to St. Paul and other apostles. They may have avoided the expression as likely to lead Gentiles to believe that Jesus was son of some particular man."(a)

1 Cor.10:26 for the earth is the Lord's and the fulness thereof.

Psalm 24:1 The earth is the Lord's and the fulness thereof.

These words were appropriately used by St. Paul from the Psalm, since

(a) Knowling "The Testimony of St. Paul to Christ", p. 272.

the point of the discussion is the eating of meats, a question which had importance in St. Paul's day, because of idol worship and idol-food, i.e. meats once consecrated in an idol temple was sold in the markets. St. Paul affirms this can be used by Christians who realize that God made all food, animal and vegetable, for human use. Scripture proves it: "The earth and all its contents belong to the Lord." It is thought that these words were already in use as a blessing or grace before meals.

SECOND CORINTHIANS.

Quotations from the Pentateuch.

2 Cor.8:15 as it is written, He that gathered much had nothing over; and he that gathered little had no lack.

Ex.16:18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack.

St. Paul brings before his Corinthian brethren the picture of Israel gathering manna. Some were eager to gather much; others gathered little, perhaps through modesty or indifference. When they came to measure it, they all found they had the prescribed amount. The suggestion is made that the equality which was forced upon the Israelites ought to be joyfully anticipated in the new Israel; i.e. they should secure themselves against getting more than their share of this world's goods by giving to the Jerusalem church before there was any need to require help from them.

"As there was equality of material provisions among the Old people of God, so there should be among Christians who are the true Israel." (a)

(b)
Strachan questions the relevance of St. Paul's quotation here when he says, "It does not really illustrate the principle of 'give and take'

(a) Evans "Second Corinthians" p. 206.

(b) Strachan "Second Corinthians" p. 138.

as Paul has just expounded it." At best St. Paul hinted that it does not pay to be selfish, and that serious mistakes are made by those who are tenacious to acquire worldly goods.

2 Cor. 3:13 and are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly to the end of that which was passing away.

Ex. 34:33,35. And when Moses had done speaking with them, he put a veil upon his face.

v.35. and Moses put the veil upon his face again, until he went in to speak with him.

A revolution had taken place in the mind of St. Paul since he had exchanged the Law for the Gospel. Christianity was so superior to Judaism that it had extinguished it. Even in its best days, when it also was a Divine revelation to the human race, Judaism had a glory which was infinitesimal compared with that which was inaugurated by Christ. A rich variety of expression is used to bring this out. The Gospel is *μᾶλλον ἐν δόξῃ, πολλῶ μᾶλλον ἐν δόξῃ, πολλῶ μᾶλλον περισσεύει δόξῃ, δόξῃ ὑπερβάλλουσα.*

In this argument Paul has chiefly the Judaizers in mind who made the Law indispensable and superior to the Gospel.

The Apostle's main point is this fading of the glory, which he treats as symbolizing the temporary nature of the Mosaic Law. He does not say that it was intended to convey this lesson; but as in 1 Cor. 10:2-4 and Gal. 4:21-26 he takes the Old Testament record and gives it a spiritual meaning. It was the purpose of Moses that the Israelites should not witness the vanishing of the glory from his face. This does not imply that Moses understood the vanishing to be a sign of the transitory character of the Law; still less that he wished to conceal from the Israelites its transitory character. He wished to conceal from them the end of the fading illumination. He did not wish them to go on watching him till there was no more glory to watch. It was St. Paul who makes the passing away of the glory a symbol of the transitoriness of the Law, and the veil is a symbol of obscurity and concealment. In these

two respects the Gospel ministration is greatly superior to that of the Law. The contrast between the transient character of the Old dispensation and the permanence of the New, looks like an indirect condemnation of the teaching which Judaizers had, with much success, been giving to the Corinthians.

Quotations from Major Prophets.

2 Cor. 6:2 For he saith At an acceptable time I hearkened unto thee, And in a day of salvation did I succour thee: behold, now is the acceptable time: behold, now is the day of salvation.

Isa. 49:8 Thus saith the Lord, In an acceptable time have I answered thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages.

LXX οὕτως λέγει Κύριος καιρῷ δεκτῷ ἐπηκούσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.

St. Paul quoted from the LXX accurately. The passage may have occurred to St. Paul because of the resemblance of his own case to that of the Prophet. In Isa. 49, the Prophet points out that the Lord had formed him from the womb to be His prophet, or servant, and to reconcile Israel again to Him; but also to give him as a light to the Gentiles, that His salvation may be to the end of the earth. The servant delivered his message, and a period of labour and disappointment followed. Then came the encouraging words which St. Paul quotes, and comforting thoughts arise. Although men despise him, God will honour him by confirming his message; and the God who has had compassion on Israel in spite of their sins, will have compassion on all the nations. In Jesus Christ, God is absolutely and decisively present in redeeming power. This final reconciliation is an era of grace, that era that has been promised is now come, according to Plummer.

2 Cor. 10:17 But he that glorieth, let him glory in the Lord.
(Discussed under 1 Cor. 1:31).

2 Cor. 6:16f And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing: and I will receive you. And I will be to you a Father, And ye shall be to me sons, and daughters, saith the Lord Almighty.

Lev. 26:12 And I will walk among you, and will be your God and ye shall be my people.

Ezek. 37:27 My tabernacle also shall be with them; and I will be their God, and they shall be my people.

Isa. 52:11 Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her: be ye clean, ye that bear the vessels of the Lord.

St. Paul adapted a number of Old Testament references, using phrases and words as it suited, and quoting from the LXX. Attention is drawn to the phrase in Greek ἐνοικῶν ἐν αὐτοῖς 'I will dwell in them,' which does not appear in any of the Old Testament references which St. Paul cites here; it is much stronger than 'walk among them' or 'tabernacle among them.'

ὁ ἐξέλθατε aorist imperative, indicating the withdrawal is to be immediate and decisive. How the cry ἐξέλθε, ἐξέλθε rings through the Hebrew history: in the call of Abraham; in the rescue of Lot; in the Exodus; in the call to depart from the neighbourhood of the tents of Dathan and Abiram.

The Second Isaiah 43:6 with characteristic insight penetrates to the truth that there are daughters of God as well as sons of God. But this truth was only dimly recognized until Christianity raised woman from the degradation into which she had beenthrust, not only in heathen cities, like Corinth, but also among the Jewish people.

λέγει Κύριος Παντοκράτωρ 'saith the Lord All-Ruler' or 'All-Sovereign'. Παντοκράτωρ is found in Revelation and frequently in the Old Testa-

ment. It indicates One who rules over all rather than One who is able to do all things, but the latter idea is not excluded. In Wisdom 7:23; 11:17; 18:15 the same idea is expressed. The promises of such a Potentate are no mean thing, and they are sure to be fulfilled.

Strachan considers the passage 2 Cor.6:14-7:1 as a part of an earlier letter of Paul mentioned in 1 Cor.5:9 and brackets it as such. His reason for doing so is that apart from its content, verse 13 and 7:2 follow naturally on one another as to furnish little doubt.

St. Paul's former Pharisaic training is widened, e.g. Jehovah's presence was localized and temporalized to the tabernacle of the Old Testament reference, Lev. 26:11,12, but in St. Paul the Lord is to dwell among His people; and again whereas those who carry the vessels of Jehovah' in the Old Testament, Isa.52:11, were admonished to refrain from ceremonial uncleanness by touching ~~no~~ unclean thing. Paul applies the quotation to include moral uncleanness. Be done now and for ever with uncleanness and keep away continually from contaminating associations is Paul's emphasis. Getting out of one fellowship is to result in getting into another, a sonship with God, 'and I will receive you' Isa.52:12, but especially Ezek. 20:34 LXX 'I will welcome you out of the countries wherein ye are scattered.'

In 2 Sam.7:14 reference is to the relationship of the offspring of David as sons and daughters of God, but St. Paul broadens the idea to include all believers, hence a new society has been made possible with God the all-ruling One as their Father, who guarantees the fulfilment of all his promises. (2 Sam.7:8).

2 Cor.9:9 as it is written, He hath scattered abroad, he hath given to the poor: His righteousness abideth for ever.

Ps.112:9 He hath dispersed, he hath given to the needy,
His righteousness endureth for ever:

Quotation is from the LXX exactly. It is the scriptural approval of

a charitable man; God will see to it that his deeds shall never be forgotten; Here it is the charitable man's righteousness that remaineth forever. In Ps. 111:3 it is said of God: 'His righteousness standeth fast for ever. It is likely that 'almsgiving' is the particular meaning of righteousness here, and that it entails everlasting and therefore spiritual benefits. The kind of charity which St. Paul is urging is a new thing in the world and can have its source only in a life vitally related with the Person of Jesus Christ.

2^d Cor. 4:13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak, we also believe, and therefore also we speak.

Ps. 116:10 I believe, for I will speak.

The quotation is from the LXX without change, as is usual in the Pauline Epistles, e.g. 6:2; 8:15; 9:9 and 1 Cor. 6:16; 10:7). As often in his quotations, St. Paul seems to have the whole passage in his mind, although he quotes only a few words; and he seems at times to quote from memory, and not in the same or exact reference. St. Paul probably meant that his faith is the same as the Psalmist's, 'But we possessing as we do the same spirit of faith as the ancient Psalmist, in accordance with which it is written in Ps. 116:10 'I had faith, therefore I spoke' we also have faith, therefore we also speak. In other words, the apostle recognizes his spiritual kinship with one of Israel's ancient singers, whose faith impelled him to utterance; he too, καὶ ἡμεῖς, for the ages are linked each to each by the bond of faith, inspired by the same spirit of faith, boldly proclaim the gospel.

GALATIANS

Quotations from the Pentateuch.

Gal.3:8 And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham saying, In thee shall all the nations be blessed.

Gen.12:3 and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.

LXX εὐλογῶντες ἑσέσονταί ἐν σοὶ πάντα αἱ φυλαὶ τῆς γῆς
(cf. Gen.28:14; 18:18; Ps.72:17).

Gen. 12:3 is the first promise to Abraham. In this text the Hebrew and the Greek (LXX) say 'all the tribes (families) of the earth'; the synonymous εὐνη with its special connotation for Jews suited Paul's purpose better; and it is used in the repetition of the promise in Gen.18:18. Good news indeed it was to the noble patriarch, that all nations, of whom as a wide traveller he knew so much, and over whose condition he doubtless grieved, were finally to be blessed with the light of faith and the knowledge of the true God; and thus blessed through himself. It was on purely evangelical principles, by a declaration of God's grace listened to in thankful faith, that he had received the promise which linked him to the universal church and entitled every true believer to call him father. There had been no mention of circumcision or legal requirement; yet Abraham 'rejoiced to see Christ's day'; and Jesus says like Moses and Elijah 'he saw it and was glad'. So that the men of faith are blessed with faithful Abraham. Gentiles by virtue of their faith, not through their acceptance of the covenant rite of circumcision are being accepted by God. Paul is convinced that this is true in Galatia despite the work of Judaizers. It is an established fact of history, and Paul traces the idea back to Abraham who by faith was justified, and God's promise covered the whole race of mankind. So Paul used the word εὐνη for φυλαί for 'the nations' had come to be used by Jews as equivalent to 'heathen nations, Gentiles'.

Paul says the gospel was preached beforehand to Abraham, i.e. a religion of faith in God, free from all nationalistic and legalistic limitations; the same principles are at work as later applied to the Gospel. Paul's point is that God has not changed; man is a creature of change, but God, his creator, and redeemer, has not changed in his purpose in Christ from the beginning. God has from the earliest times in the human race been seeking to express Himself freely in what He has to give to men, if only they will receive it, and justifying them solely on the ground of their faith. If men are to be blessed in him it can only be as they come in the same faith and receptivity as Abraham did. The inheritors of the promise have been and will be, not as the Judaizers said, 'sons of Abraham according to the flesh,' but, those whose guiding principle in life is faith in God.

Gal.3:6 Even as Abraham believed God, and it was reckoned unto him for righteousness.

Gen.15:6 And he believed in the Lord; and he counted it to him for righteousness.

(Discussed under Romans 4:3)

Gal.4:30 Howbeit what saith the Scripture? Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the free woman.

Gen.21:10 Wherefore she said unto Abraham, Cast out the bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.

The quotation follows the LXX but substituting for 'my son Isaac' the phrase 'the son of the free woman'. The Jews would use it to express their conviction that God must reject the non-Jews. St. Paul with amazing boldness, turns the prophecy round and uses it to augur the rejection of the bondage of Jewish legalism. Considering the time in which St. Paul lived, and his Jewish background, he is startlingly original and independent.

St. Paul pronounced the doom of Judaism; the separation of Judaism from the true Israel, the Church, composed of those of faith both Jews and Gentiles. The two systems were irreconcilable. This passage signalizes the definite breach of Christianity with Judaism. The church of the future, had no part in legalism. St. Paul bent all his efforts to show the impassable gulf lying between them and outworn Mosaism. St. Paul's position is as Duncan says "When legalism invades the domain of evangelical religion, the alternatives for the latter are to decree expulsion or to accept corruption. There are spiritual dangers even in comprehensiveness and toleration."(a)

Gal.3:12 and the Law is not of faith; but He that doeth them shall live in them.

Lev.18:5 Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them; I am the Lord.
(cf. Ex.20:11,13,21; Neh.9:29).

Paul insists that faith and the observance of Law are incompatible as grounds of justification. The Law in itself takes no account of the religious attitude of those who are under its authority; it is concerned merely with the question of performance or non-performance, its own ruling being that he who performs these things shall live by them, (Lev.18:5; Rom.10:5). If in true devoutness and humility a man asks God to enable him to fulfil the Divine will, that man is justified by faith and inherits life by faith; but if he believes that his standing before God depends on the extent to which he carries out the divine enactments, then his attitude of faith does not come into consideration.

The two ways have different starting points, as they lead to opposite goals. From faith one marches, through God's righteousness to blessing; from works, through self-righteousness, to the curse. The two paths are clearly defined: the Pauline and the legal method of salvation; the Abrahamic and the Mosaic scheme of religion. By the Mosaic or legal method, one keeps many rules, ethical ceremonial, and upon the per-
(a) Duncan "Galatians" p. 151.

formance, one expects to be counted righteous by God. By the Abrahamic method of faith in God's word of grace, one is reckoned righteous on that account. The legalist tries to make God believe in him: Abraham and Paul are content to believe in God. In Paul's use of the quotation he puts the calm, grand image of father Abraham before us as our pattern, in contrast with the narrow, painful, bitter spirit of Jewish legalism, inwardly self-condemned.

Gal. 5:14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.

Lev. 19:18 thou shalt love thy neighbour as thyself.

St. Paul, like his Master, quoted this as one of the great commands to be unlimited in application, not like Jews who limited the term to fellow Israelites. So there is a law which Christians can and must keep. (Further discussion under Romans 13:9).

Gal. 3:13 Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Deut. 21:23 his body shall not remain all night upon the tree, but thou shalt bury him the same day: for he that is hanged is accursed of God; that thou defile not thy land which the Lord thy God giveth thee for an inheritance.

The Hebrew of Deuteronomy 21:23 reads 'a curse of God'; the LXX, 'cursed by God'; St. Paul omits the 'by God' out of reverence that made it impossible to speak of the Redeemer as accursed by God.

The language is startling, yet St. Paul means every word of it. Christ came obviously under the curse of the law, both because it condemned Him as a blasphemer, and because of the manner of His death. St. Paul avoids the implication that in His own person Christ was actually 'accursed'. He became 'a curse' in the sense that He allowed Himself to come under a curse, just as it is said in 2 Cor. 5:21 that He was made to be 'sin' though He Himself knew nothing of sin.

In the original the text referred not to the putting to death but

the barbarous practice of hanging up and leaving exposed the body of the criminal after death, by which fact it was felt the land was defiled. In Roman times crucifixion was prevalent, and regarded as horrible. The Jewish opponents of Jesus used the fact of His crucifixion as proof that he was accursed of God. To St. Paul it would have been hard to look at Jesus' death differently from his fellow Jews were it not for the fact that Paul knew that 'the sinless One, the Son of God' had suffered thus, and that after His death on that Cross He had been raised from the dead. The Resurrection being a fact, St. Paul in common with other Christians, accepted the challenge of the Cross and boldly claiming for that curse a place in the Christian scheme of salvation. Christ did become 'a curse' but He did so by an act of self-dedication and He did so on our behalf, taking on Himself the curse which really was ours, that we in our turn might be delivered from it.

Gal. 3:10 For as many as are of the works of the law are under a curse: for it is written Cursed is every one which continueth not in all things that are written in the book of the law to do them.

Deut. 27:26 Cursed be he that confirmeth not the words of this law to do them. And all the people shall say, Amen.

'All things' of the LXX version is wanting in the Hebrew, but the phrase is true to the spirit of the text. The law curses disobedience, but, by its own confession, cannot justify, for it ascribes justification to faith; and to obey the law is, as St. Paul constantly maintains, impossible to man. From experience St. Paul who had once known the law as 'holy, just, and good' and who as touching the righteousness which is in the law blameless could only pronounce against it. His own sin stood out in stark reality, and in the face of the law left him helpless. The law stood over him with a curse, because he knew he had not met its requirements; he knew that no Jew had nor could meet all things.

So St. Paul found that in Christ only was there redemption, and he would if possible guard the Gentile converts from reverting to legalism of the type the Judaizers were recommending. Here then is a statement of what the law itself requires of those who come under its authority, and the issue is plain that they must either find a way of keeping the law or else come under the curse of it.

Quotation from a Major Prophet.

Gal. 4:27 for it is written, Rejoice, thou barren that bearest not, Break forth and cry, thou that travailest not, For more are the children of the desolate than of her which hath the husband.

Isa. 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.

The Quotation refers to the deliverance of the Jews from national calamities: but it could easily be brought into reference with the story of Sarah, referred to in Isa. 51:2. The Rabbis associated these two passages. St. Paul, then, is only transferring them to the Jerusalem which is above, which he has placed in the same column with Sarah.

The prophet triumphantly assures that out of this desolation there will arise, upon the exiles' return, a new Jerusalem, or rather a new Israel, for he is thinking less of the restored city than of the redeemed community that is to dwell in it, for which Jehovah has far greater glories in store than ever were realized in the days of earlier prosperity. St. Paul, using the allegory of the two women, found the prophet's language useful to prove his contention. Judaism, with its visible centre at Jerusalem, was for Paul a religion which had enjoyed at God's hand countless privileges but had not known how to use them aright; Israel, claiming to be God's elect people, had not won the Gentiles to accept Him as their God. By contrast Christians in fellowship with Christ were seeing the promise to Abraham fulfilled. As the true bride of Christ she was bringing forth children to the glory of His name, and the Gentiles were coming from afar to take their place in the family of God.

Chapter VII
EPISTLE TO THE HEBREWS.

The Epistle to the Hebrews is the most distinctively studied and consciously literary writing of the New Testament. From the very first verse we may say the writer divided the world into two great periods: in the first period God revealed Himself in the person of the prophets; in the second period He revealed Himself in the Person of His Son. God's revelation has been gradual and varied: in many parts and ^{by} in many methods. This was true in the revelation in the Old Testament, but also in the revelation in Jesus Christ. Although Jesus Christ was the full revelation men in all succeeding generations have come to the realization of this fact in different parts and ^{by} different methods.

The author of the Epistle has first of all made a scheme of his writing. He is highly cultivated, steeped in the language of the Septuagint, besides he possessed an ear for grace and dignity and euphony. He rose high above the ^{Diction of the ordinary man.} ordinary man of diction. His Semitisms can be traced to the Septuagint, but while his is a literary sense, he does not make use of the archaisms of an earlier day.

This author of Hebrews, like other New Testament writers, was constantly in touch with the Old Testament. He shared the same conviction that the whole of the Old Testament pointed to Christ, yet his method was different. He was not interested in the detailed events of Jesus' earthly life, but only with His nature and Person and redeeming work. God revealed Himself by agents and instruments in Israel's past history: by Moses, by Joshua, by angels, by Aaron, and by the whole Levitical priesthood, and the whole sacrificial system. All these were only types, which have been superseded by Christ. All these types have become antiquated and must vanish away. So the Epistle is built upon the Old Testament, a masterly argument, with the first verse as the thesis of the whole letter.

This writer has done more than St. Paul in relating the Old Jewish religion to the New Christian faith in Christ. Whereas Paul treated the Law as a code of duty, the Hebrew writer considered the Law as a method of approach to God by penitence; with him it was bring your offering, and it will be accepted. Both writers faced the question what are people to do with the Law and the Old Testament? With Paul the trend of thought was How can a man be justified before God, as a convicted sinner? How can a man receive an acquittal from God? This was natural for Paul since he had been trained in the legalism of the Jewish religion. The Old Testament was closely followed by the Jews who made it fundamental doctrine for their whole system, which, in Paul's day had become elaborate and cumbersome with law terms. In Hebrews the atmosphere is different. It is the acceptance of the old way of approach to God from the cottage to the temple court, and the altar. If the worshipper could see the smoke of the sacrifice, his best given to God, he was confident that he was saved. With Paul it is questioning and wrestling about the way of salvation: with Hebrews it is Old Testament way when a man comes to God's altar, he already is settled in the way of salvation, and in faith and trust he offers himself by means of his sacrifice to God. This Epistle to the Hebrews reeks of sacrifice, and with it is the whole Old Testament background of a temple or tabernacle, an altar, a priest and the offerer himself.

Again, like Saint Paul, so the writer of Hebrews lived in a time of transition. With Paul the transition was the broadening and extending of the church to take in the Gentile groups who were becoming converts to Christ. The temple was still standing and functioning for non-Christian Jews. With the writer of Hebrews the temple is gone, the Jewish Christians, if they were also frequenters of the Temple, were now pilgrims and wanderers. The non-Christian Jews had lost their sacred Temple with

all its associations of an illustrious past. The Old Testament sacrifices could not longer be continued. What would the Jews do now? Would there be any possibility that they might see in the sacrifice of Christ the finality, the fulfilment, the completion of the sacrificial system of the Old Testament in His blood? And the Gentiles too were scattered by the terrors that overtook Jerusalem, and while they were wanderers would they be loyal to Christ? With such questions before him, we may suppose the writer of Hebrews produced this Epistle for the enlightenment, the comfort and consolation and assurance, as well as the warning, of all Hebrew and Gentile wanderers and pilgrims who comprised the new Israel of God. .

Not so easily was this transition made. Many questions arose in the minds of both Jews and Gentiles. Would the temple be revived? or would the more convenientt synagogue suffice without the central Temple with its elaborate sacrificial system? Was the worshipper benefited much, if any, by animal sacrifices, was it not a matter after all of the heart of the offerer? Could a priest make the prayer more effective than the layman himself? and what did it matter where worship was conducted? Besides was there not a growing revulsion to animal sacrifices? Was the priesthood to end? or was it to reside alone in Him who went within the veil? or was it broadened to include all believers? The Jew had cause for alarm, his Scriptures long before had been given to the whole world in the form of the Septuagint, no longer could they be confined within the narrow bounds of Hebrew speaking people. But fortunate^{ly} for the Christian faith and church (that) this was done, for the church grew out through the avenues of the Jewish synagogues. The first instinct of the church was to be loyal to the synagogue and temple. The apostles went to the temple and found the Jews first and the proselytes. Paul sought out the synagogue, where the Septuagint had recognition and reverence. The Jews were alarmed at Jerusalem and persecuted Christian brethren and thrust them outside Israel, for it seemed to them that all that was distinctive of Israel was

threatened by this new religion. And then the fall of Jerusalem and the destruction of the Temple was the greatest blow of all to the Jews. Well might he become alarmed, for with all that was sacred to him being taken away, did it not mean that the Jewish people were set adrift on an uncharted sea? Were they not as exiles out to seek a new goal? or were they in large numbers in the condition of apostasy, like their fathers, with a desire to return to Egypt, and with proneness to meddle with pagan idolatry? In those days too the trial of their faith was the death and resurrection of Jesus Christ. To the Jews it was a stumblingblock; Jesus taught, was a Hebrew prophet who would die rather than give up his objective,; but the manner of his death too was a test for the Jews. It would have been bad enough to have died by stoning, but as a slave on a cross, that was too much for their faith; besides their Messiah was to be not a dying man, but a living, reigning king who should deliver them from foreign oppression. How could one who had flung himself away to ruin by a careless Roman power be their Messiah? That Jesus was God's last word in revelation was not so difficult for Israel, but that death on the tree, rejected by Israel and by God, that is what troubled the faith of the Jew.

Now the writer of the book of Hebrews covers these problems with a ready solution in showing how the Person of Jesus Christ has bridged the gap between the Old order and the New. No other writer of the New Testament does this. He pictures the ancient tabernacle as the central place for worship by the pilgrims on their journey. It is an Epistle concerning Moses and Joshua or Jesus of the New Testament, they are to consider themselves followers of their leader who is the pioneer, and knows the way to the goal. In religion no longer could the worshipper put his hand on a sacrifice and ~~he~~ by that symbol, trust in freedom from his sins; now the substitute has been made once for all time and for all men. The way and the path were supplied in Jesus, just as Joshua was the way and leader of the old order. Hebrews connects Jesus with Joshua, 'Be strong, go

forward ', behold a greater than Moses is here, a greater than Joshua is here, even Jesus. Like Joshua of old who followed Moses and finished Moses' task of leadership, so Jesus has finished the plan of salvation begun in Moses and the Law. He has led the way across the Jordan into the promised land for us, and we follow in his train. Our Joshua was greater than Aaron as a priest, our Joshua had adequate qualifications to enter into the holiest place on our behalf, He was the priest, offerer, and sacrifice all in one, and now he pleads in our behalf at God's right hand. Aaron and his succession furnished the types and shadows of the real atonement wrought by Christ. He himself became the newly slain sacrifice for us and our salvation. He has led the way and we are pilgrims on the march, under His guidance, until we reach the end of the way, and enter the promised rest.

This is the message of the book of Hebrews for Jews who were without a temple, and for Christians in a pagan world who might be tempted to lapse into paganism at the sight of such a catastrophe of crumbling institutions. The writer of Hebrews suggests that the rending of the veil of the temple did not mean the passing of the temple, but only the doing away of the monopoly of the priesthood as a mediator. The sacrifice died when Christ died; that, he says, was not the end of sacrifice, but that the sacrifice was once offered which is not to be repeated, and the worshipper pleads on the basis of that Sacrifice, and He intercedes in heaven on the basis of it. There are no more priests on this earth, he suggests, and no more sacrifices properly so called. Jesus is the pioneer, the Joshua, the inaugurator of a new order, in which all believers who share with Him the Sacrificial Spirit become members of His body, priests in Christ.

Thus, the aim of the writer of Hebrews is to appeal to all groups of which there were at least four: (1) the Jews who had refused the claims of Christ altogether and clung to the old order; (2) Jews who had become

Christians, but who were surrounded and influenced by the customs of Judaism to continue them in their Christian practice; (3) Gentiles who had become proselytes of Judaism before becoming Christians, and who were liable to influence from the Judaisers; (4) Gentiles who were ready for Christianity and had no temptations to relapse, except into their pagan background. The book of Hebrews is thoroughly Christian in its message despite its allusions to the old forms. Yet the writer is cooler, graver, more scholarly, more deeply sympathetic and reflective in his presentation of the Christian message than we find in the Epistles of Paul. For both writers it was no humiliation to be a Hebrew, they had a great heritage, the privileges of the Law and the Gospel were theirs, and they are both at enmity only when the shadow refuses to give way to the light, only when the type refuses to recognize the reality of truth in Jesus; the difference between the two writers ^{turns} on the question Can you belong to the old and the new? Paul would say, No, you must separate from the old; the writer of Hebrews holds that the background is there and to that has been ordered the new in Christ. Jesus could not have come and been recognized apart from the Prophets, according to the writer of Hebrews. So the writer took handfulls of the Old Testament and inserted them in the book of Hebrews. Jesus' coming illuminated the Old Testament. Only by abrogating the old to some extent could Jesus complete and fulfil. To put it illustratively, youth must outgrow ~~his~~ boyhood. Hebrews is an appeal for grown-up Christianity, playing the man in Christ. Spiritual sonship to God is emphasized as the keynote of Christian experience. To bring many sons to glory, that is, to their destiny as sons, has been the Divine purpose, hence the Word was made flesh, became mediator and redeemer, with all the travail, to make sons for the Kingdom, to make men realize how great is the privilege of sonship with God the Father.

The writer to the Hebrews recalls to the readers how the heroes of faith endured and won the crown. Now, the writer infers, is the time to

emulate their noble example; we are not called upon to do more than they, we are to be Hebrews indeed, faith pilgrims with eyes and hearts steadfastly fixed on the Unseen, and we have aids incomparably more than they had. Our Joshua, our Jesus, guides us. The appeal of Hebrews then was, Look at the catalogue of the sufferers of the past who were persecuted to a variety of deaths. Kings of Israel had slain prophets, God's servants, what a shame on Israel's history! how God must have suffered and is suffering on their account! And the answer to the offence of the Cross in Hebrews is that it was a Sacrifice, and not only judgment and martyrdom. Jesus was a Sacrifice, a chosen victim, unblemished, and He gave Himself a ransom for many. ^{As in} Like the sacrifice of a lamb, the efficacy was in the giving out of its life, so the efficacy of Christ's sacrifice was in His giving up of His life. Is He then just a victim offered for our sins? To the Christian He becomes glorious, and in Paul's language 'God did highly exalt him and hath given him a name which is above every name.' So the Epistle to the Hebrews helps us to understand the larger meaning of priesthood and High Priesthood. God and man are near together, Jesus is the only true priest, a layman whose sacrifice of Himself has availed for us all, and is the only adequate atonement for the sin of man. This is the message of Hebrews for all Jewish and Gentile pilgrims on the way to glory.

THE BOOK OF HEBREWS.

Quotations from the Pentateuch.

Heb.4:4 For he hath said somewhere of the seventh day on this wise,
And God rested on the seventh day from all his works.

Gen.2:2 And on the seventh day God finished his work which he
had made, and he rested on the seventh day from all his
work which he had made. (cf. Ex.20:11; 31:17; Num.14:23,
28,30).

The subject ὁ Θεός is added and ἐν (before τῇ ἡμέρᾳ) as in
many Mss. of LXX. Otherwise the words agree with the LXX text. ἔργων
answers to a singular noun in the original.

The point of the writer, in remarking that the rest was in existence from the very beginning, is to reinforce the warning to his readers which he is deriving from the Psalm (95:11). 'The rest' which the Psalm tells us was held out to the Israelites in the wilderness was not a rest which was to come into being at a future date, but a real rest, in existence at that very time, a rest which God Himself was at that time enjoying and into which He invited those Israelites.
(1)

The thought of the original Hebrew is not so much that of rest as that of cessation, but, in the connection in which the writer uses the passage, this is quite the order. For the rest that he was thinking of is not simply a means of refreshment which shall enable a worker once more to shoulder his burden and to resume his task with renewed vigour and energy. Such is the rest to which Jesus invites us (Matt. 11:28). But the writer pictures a period of toil, which though it may be long, yet has a definite end. A time will come when all the work is over, all the tasks accomplished, and the old laborious stage is definitely ended. Such in the experience of God was the period of creation; that accomplished, He rested on the seventh day. (2)

(1) Narborough, "Epistle of Hebrews" p. 94.
(2) Robinson, "Epistle to the Hebrews" (Moffatt Series), p.40.

Heb. 11:5 By faith, Enoch was translated that he should not see death; and he was not found, because God translated him; for before his translation he hath had witness born to him that he had been well-pleasing unto God.

Gen. 5:24 and Enoch walked with God: and he was not; for God took him.

LXX: καὶ οὐχ ὑπάρκετο δῖοτι μετέθηκεν αὐτὸν ὁ θεός.
(cf. Sir. 44:16; Wisd. 4:10)

The LXX 'witnesses' that Enoch 'pleased God' εὐηρέσθηεν δὲ ἐν ὧ
τῷ θεῷ; in place of the statement in the Hebrew version that 'Enoch walked with God.'

In Enoch the view of the true destiny of man was again revealed, fellowship with God. Side by side with advancing material civilization the revelation of the spiritual life was also given.

The writer of Hebrews follows the interpretative rendering of the LXX, while the Hebrew leaves the mode of Enoch's departure from life quite open. Faith was the ground of the translation because his pleasing God is specially mentioned before this took place; and such pleasing implies faith. The circumstances under which Enoch lived gave prominence to his faith. In a corrupt age he is said to have maintained that fellowship with God which is identical with pleasing Him. (a)

The reference is an interesting illustration of the fact that the writer of Hebrews used the LXX rather than the Hebrew, although the Hebrew would certainly have suited him better than the Greek, since, to a mind which did not suspect these old stories of anthropomorphism, this record of continuous communion with God would necessarily have implied that power of 'seeing the invisible' which is the essence of faith as expounded in this Epistle. (b)

(a) Moffatt, 'Epistle to the Hebrews,' p. 357.

(b) Robinson, p. 158.

Heb.11:18 even he to whom it was said, In Isaac shall thy seed be called.

Gen.21:12 for in Isaac shall thy seed be called.

There is verbal agreement with LXX which also agrees with Hebrew.

Abraham had staked everything on the promises. They were to be realized in Isaac his son. None the less he was prepared to sacrifice Isaac at God's command. The intention of Abraham to sacrifice Isaac was accepted as if the act had been completed. Herein was Abraham's faith revealed, for he believed the promises would be fulfilled; he believed God was able. Faith such as that of Abraham is the refusal to believe in the possibility that it can be destroyed.

Heb.6:13f For when God made promise to Abraham, since he could swear by none greater, he swear by himself, saying Surely blessing, I will bless thee, and multiplying, I will multiply thee.

Gen.22:16f and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and has not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.

If it is found difficult to see why God should confirm His word of promise with an oath, perhaps the best explanation is that the oath was a concession to human feeling and to human weakness. If man had any doubt as to the immutability of a simple promise, itself an unchangeable, solid fact, such lingering suspicion must be wholly dissipated when God, as a concession to human weakness, went so far as to add an oath, so making assurance doubly sure, since, in both actions, it is impossible for God to be false.

As Westcott well points out, (a) that the interposition of an oath implied delay in the fulfilment of the promise. No oath would have been required if the blessing were immediate.

(a) Westcott, "Epistle to the Hebrews" p. 160.

But in the nature of the case the promise to Abraham pointed to a remote future. Thus his example was fitted to encourage the Hebrews to trust in the unseen. The oath to Abraham was the foundation of the hope of Israel, and the support of all positive religious faith. In this respect it is the first explicit mention of the divine oath, which however was implied in the promise to Noah, (Isa.54:9; Gen.8:21f;9:11f).

The writer of Hebrews substitutes *οὕτως* for *τὸ σπέρμα σου* in the last clause. He concentrates his attention on Abraham alone.

Heb. 11:21 By faith, Jacob, when he was a dying, blessed each of the sons of Joseph: and worshipped, leaning upon the top of his staff.

Gen.47:31 And he said Swear unto me; and he sware unto him. And Israel bowed himself upon the bed's head.

The author of Hebrews followed the LXX version, and changed the name to *ἰακώβ*. The Hebrew has 'bed' for 'staff.' The words of this verse are intended to heighten the effect of the picture of the faith in which Jacob died. The infirmity of age had not dulled his devotion.

As for the difference in the LXX word 'staff' and the Hebrew 'bed' it may be explained on the fact that until comparatively late the Hebrew text had no vowel pointings. Not till some centuries after the date of this Epistle was the system of indicating Hebrew vowels perfected. Distinctions were made by vocalization when the same consonants were used for more than one word. It is surprising to find how nearly the LXX pronunciation agreed with that which the Palestinian tradition has handed down to us in our Hebrew Bible. The difference here is simply one of vocalization for the Hebrew consonants are the same for both words, but the Palestinian Jews pronounced one way (*יַבְדִּי*) and it means 'bed'; the Egyptian Jews pronounced another way (*יַבְדִּי*) and it meant 'staff.'

Heb. 12:20 for they could not endure that which was enjoined. If even a beast touch the mountain, it shall be stoned.

Ex. 19:12f And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death: no hand shall touch him, but he shall surely be stoned, etc. (cf Deut. 5:23f.)

The writer to the Hebrews has given a free quotation.

The reference is to the scene described in Deut. 5:23f, where it is the leaders of the nation who appeal in terror to Moses to take God's messages and orders for them. In Ex. 20:19 it is the people, as here, who appeal to Moses. There is no argument here, of course, that the Law of Moses was too hard to keep. It means rather that the utterances of the voice, because of the awfulness and unapproachableness which they suggested, were more than could be borne.

Sinai, with all its terrors because of the presence of God, was a mountain which could be touched, and all the manifestations which accompanied the revelation were perceptible by physical sense, blazing fire, murky smoke, deep gloom, hurricane, the blare of a trumpet and a Voice. It was the sanctity attached to the mountain during the time of God's revelation that required that no one whether man or beast might touch the mountain. The author, while singling out the essential features of the story, sometimes allows himself to fall into a certain confusion or inaccuracy in details, for it was not so much the unapproachableness of the mountain which terrified Israel, but the sights and sounds which emanated from it. The appeal at Sinai was the fear and the sense of awe which filled man's soul.

Heb. 9:20 saying, This is the blood of the covenant which God commanded to youward.

Ex. 24: 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord made with you, concerning all these words.

LXX καὶ εἶπεν ἰδοὺ τὸ αἷμα τῆς διαθήκης ἧς διέθετο ὁ Κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων.

The text gives ἐνετείλατο for διέθετο, Θεός for Κύριος, τοῦτο for ἰδοὺ against LXX and Hebrew.

The writer changed the LXX rendering to suit his purpose, probably to be like our Lord's words, "This is the blood of the covenant."

Westcott thinks that the corresponding phrase at the institution of the New Covenant (Matt. 26:28) may have influenced the quotation.

The writer of Hebrews was showing that the all but universal law was: no blood shed, no remission of sins. This of course applies to the Christ who alone could be the mediator of the New Covenant. It is as if he had recognized the truth of the principle laid down by Jeremiah, and had been prepared to accept it as the guiding rule of atonement. No covenant could be valid with men, unless its laws were set within their mind, and inscribed upon their hearts. But there was one indispensable factor, unknown to Jeremiah, "Blood shed, life taken, personality surrendered, these things alone would stamp permanently the Divine Law upon the human heart and conscience." (a) Nor was it any common blood, such as that of sacrificial animals which had long since proved worthless: the one effective medium was the precious blood of Christ.

Heb. 8:5 who serve that which is a copy and a shadow of heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount.

Ex. 25: 40 And see that thou make them after their pattern, which hath been shewed thee in the mount.

LXX ὅρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει.

The quotation differs from the LXX by the addition of πάντα and the substitution of δειχθέν^ς for δεδειγμένος as in some Mss of the LXX.

(a) Robinson, p. 130-131.

The LXX agrees with the Hebrew.

It has been pointed out that the idea was current in Alexandrian Judaism, under the influence of Platonism, that this σκηνή on earth had been but a reproduction of the pre-existent heavenly sanctuary. (cf. Wisd.9:8). This idealism determines the thought of our writer. It is the idea that the seen and material is but a poor, provisional replica of the unseen and the real order of things. It is most real to the writer of Hebrews for Jesus is there; for the entire relationship between God and man depends upon this function and vocation of Jesus in the eternal sanctuary. It is to be wondered just how much Moses saw of "the heavenly things", certainly he saw only as much as he had power to see according to his human apprehension. Much the same can be said of St. Paul's experience with the divine voice in Hebrew. It was enough for Moses to see the pattern, he could go ahead and build the earthly tabernacle, and fit it with furnishings adequate for an earthly sacrificial system over which the priests officiated. But it is in the heavenly sanctuary that Jesus our High Priest officiates, and since that High Priest must also have something to offer, in that He offered Himself He fulfilled the ideal. The writer of Hebrews when making comparisons with Jesus always emphasizes His superiority, superior to all types of high priest known to the Jewish world, superior in mediating a superior covenant, and enacting superior promises.

Hebrews 12:15 looking carefully lest there be any man that falleth short of the grace of God: lest any root of bitterness springing up trouble you, and thereby the many be defiled.

Deut.29:18b. lest there should be among you a root that beareth gall and wormwood.

LXX μὴ τίς ἐστιν ἐν ὑμῖν ῥίζα ἀνω φθοῦσα ἐν χολῇ
καὶ πικρίδι.

The quotation is from the LXX version.

The expression 'root of bitterness' a reminiscence from Deuteronomy does not mean that contentiousness was the evil influence which the writer feared. The Hebraism means bitter root, a poisonous growth which spreads decay around it, and the reference in Deuteronomy 29:18 is to apostasy issuing in moral corruptness. It is a warning, then, against any pernicious person in the community, who invites the Divine sentence upon himself and his fellows. Here the writer is thinking of people who consider that immediate gratification of their wishes is worth more than any higher end in life. Such persons value their spiritual position as sons so little, that they let it go in order to relapse on some material relief at the moment. "Sin is like a poisonous plant which may affect others besides itself by contaminating all the rest." (a)

Heb.13:5b for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.

Deut. 31:6,8 For the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee.

LXX Κύριος ... οὐτε μὴ σε ἀνῶ οὐτε μὴ σε ἐγκαταλίπη
ἀνῶ an unusual word in the text and in the LXX.

The exact source of the quotation is not certain. Similar words occur in several places: Gen.28:15; Josh.1:5; Deut.31:6ff. The exact meaning of terms: ἀνῶ from ἀνίημι meaning to loose hold so as to withdraw the support rendered by the sustaining grasp; and ἐγκαταλίπω from ἐγκαταλείπω that of deserting or leaving alone in the field of contest, or in a position of suffering. The quotation follows an exhortation to avoid the love of money. Robinson remarks that the Jew had in the ancient world a bad reputation in this respect, to which one might add,

When has there been a time when that has not been his reputation? The context, however, suggests the language of Jesus as recorded in Matt.6:19-34. The motive for hoarding is not simply desire for wealth in itself, but fear of destitution, and the temptation is met by this reference in Deut. 31:6,8, and Ps.118:6.

Heb.10:30 For we know him that said Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people.

Deut. 32:35f Vengeance is mine, and recompence --
For the Lord shall judge his people.

The first quotation is an adaptation of Deut.32:35 and is nearer to the Hebrew.

The quotation follows in the same form as in Rom. 12:19, differing from any extant version of Deut.32:35. It is possible that the influence of St.Paul on the writer is in evidence here. But the second quotation comes in close succession in Deuteronomy, so it seems that the writer was following Deuteronomy and not St. Paul.

The thought of the original, in both passages, is God avenging his people on their foes and championing them, not punishing them; but here this fate is assigned to all who put themselves outside the range of God's mercy in the sacrifice of Jesus Christ; they fall under God's retribution, according to Moffatt.

The two quotations establish two facts with regard to the divine judgment. It will carry with it strict requital; and it will extend to all those who stand to God as His people, (a)

(a) Westcott, p.334.

Quotations from the Major Prophets.

Heb.2:13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.

Isa.8:17b. And I will wait for the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

LXX καὶ περιθῶς ἑσθῶμαι ἐν αὐτῷ ἰδοὺ ἐγὼ καὶ τὰ
παῖδιά α' μοι ἔδωκεν ὁ Θεός.
(cf. Isa.12:2; 2 Sam.22:3)

Agreement occurs here with the LXX and the Hebrew.

The first of these quotations in a series (Isa 8:17f) is somewhat obscure except as suggesting that in the days of His flesh Christ walked, like others, by faith alone, consequently He was one with his people in this respect. Christ as the supreme example, and therefore, the inspirer of human faith, is one of the central ideas of Hebrews. He is the Pioneer and the Perfecter of faith. He both leads the way, and perfects the process: for from Him come both the example and the power to follow it.

In the first part of this quotation the prophet declares his personal faith in God in the midst of judgments. In the second he stands forth with his children as representing 'the remnant' the seed of the church in Israel. The representative of God rests in his heavenly Father, and he is not alone; his children are already with him to continue the Divine revelation. Isaiah with his children were 'signs' to the unbelieving people. In them God was fulfilling His purposes. So Christ completely fulfilled what was foreshadowed by the prophet, He is both father and brother to His people.

Heb. 8:8-13; 10:16,17.

Jer. 31:31-34.

This long quotation follows LXX with some variations, and in the main agrees with the Hebrew, except in verse 32.

The passage from Jeremiah points out the new covenant which our High Priest mediates. It is a better covenant than the Levitical in the sense that the mediator is a better mediator, and the promises are better for He by His life and death has made possible a new and closer worshipping relationship of man with God. It is clear that the Old Covenant was not perfect. Otherwise there would have been no need that God should promise to those who were living under the Old Covenant (Jer. 31:31-34) a new Covenant. The forgiveness of sins is the essential prerequisite of the knowing and worshipping of God. In the 9th and 10th chapters the writer shows how Christ is the mediator of a better covenant because Christ has made possible that forgiveness of sins which is the necessary first element in a covenant relationship. Under the Old Covenant this forgiveness of sins was not attained, consequently, that which was becoming out-dated and out-worn must pass away. The continuation of sacrifice is in a serious sense of the word inappropriate in the face of Divine promise "their sins and their iniquities will I remember no more."

Under this New Covenant, grace not law is the foundation of fellowship. God comes to man as giving and not as requiring, and the whole of God's purpose is assured. Westcott gives three characteristics of the New Covenant on its positive side: (1) its spirituality, (v.10); (2) its universal efficacy, (v.11); and (3) its assurance of free forgiveness, (v.12). "When Jesus came into the world it was antiquated, aged, and on the point of vanishing, a generation later it had gone, apparently for ever, and the world, Jewish and Christian like, has had to

find its life in a covenant whose terms have been inscribed on men's hearts." (a)

QUOTATIONS FROM THE MINOR PROPHETS.

Heb. 10:37f For yet a very little while
He that cometh shall come, and shall not tarry;
But my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

Hab.2:3,4. For the vision is yet for the appointed time, and it
hasteth toward the end, and shall not lie: though it
tarry, wait for it: because it will surely come, it will
not delay. Behold, his soul is puffed up, it is not
upright in him, but the just shall live by his faith.
(cf. Isa 26:20).

The quotation (not formally or expressly quoted) follows the LXX version with modifications and transpositions. The LXX makes the object of patient hope not the fulfilment of the vision, i.e. the speedy downfall of the foreign power, but either Messiah or God. The writer of the Epistle is sure God's purpose will be fulfilled, even if it seems to linger. In old times the faithful had to wait for the manifestation of God's salvation. It must be so always; and past experience furnishes a sufficient support for hope.

The writer to the Hebrews keeps nearer to the thought of the prophet than St. Paul who used the quotation in support of his doctrine of justification by faith. "It is by endurance, by fidelity, to calling, principle, and experience, that the just man continues to live." (b)

Heb. 12:26 but now he hath promised, saying, Yet once more will I make to tremble, not the earth only, but also the heaven.

Hag.2:6 For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land.

(a) Robinson, p. 114.
(b) Ibid. p. 151.

LXX *διότι λέγει Κύριος Παντοκράτωρ· ἔτι ἅπαρ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν Θάλασσαν.*

The LXX gives the main thought, it is somewhat free, differing from the Hebrew. A loose reminiscence and adaptation of Hag. 2:6 where the prediction of a speedy convulsion of nature and the nations has been altered in the LXX by the introduction of ἔτι, into a mere prediction of some ultimate crisis, with reference to some preceding σείσις i.e. for the writer the Sinai-revelation. The second and final σείσις is to be at the return of Jesus. It is a 'promise' because it is for the triumph of the cause of God that believers look.

The prophecy of Haggai 2:6ff deals with two main subjects, the superior glory of the second temple in spite of its apparent poverty, and the permanent sovereignty of the house of David in spite of its apparent weakness. The prophet looks forward from the feeble beginnings of the new spiritual and national life to that final manifestation of the majesty and kingdom of God in which the discipline begun on Sinai is to have an end. He naturally recalls in thought the phenomenon which accompanied the giving of the Law, and foreshadows a correspondence between the circumstances of the first and the last scenes in the Divine revelation. What was local and preparatory at Sinai is seen in the consummation to be universal.

The writer was emphasizing that what is no more than created is perishable, and will perish; it is only the spiritual world, the uncreated, which will remain unshaken.

QUOTATIONS FROM THE PSALMS.

Heb. 1:5 For unto which of the angels said he at any time
Thou art my Son
This day have I begotten thee?

Ps. 2:7 I will tell of the decree:
The Lord said unto me, Thou art my son,
This day have I begotten thee.

(cf. 2 Sam.7:14).

This is the first quotation used by the writer to the Hebrews, and it agrees verbally with LXX, and with the Hebrew. The writer to the Hebrews here, as in many quotations from the Old Testament, is applying the Psalmist's words to the Messiah. The assumption is that his readers recognize Jesus as Messiah, and that the passage quoted in each instance is accepted as a Messianic passage. The writer plainly refers to the Messiah, for his quotation from the Old Testament LXX version could not mean any other. The evidence is all the more striking when it is observed that not to angels nor to men individually in all the Old Testament is the title 'son' given, so that *τῶν* and *πότε* are significant words in the quotation. The emphasis laid upon *υἱός* is peculiar and not shared by others, and he is the son of the God of the covenant, the Lord.

The writer used the Old Testament to prove his doctrinal points. It is evident that the Epistle assumes that the references to 'the Lord' and passages generally admitted to be Messianic, may all legitimately be applied to Jesus. This argument was not for Jews only but for all who already accepted Jesus as Lord and Christ. To them Jesus was the Lord, and they quite naturally appropriated to Him any suitable passages in which the word occurred.

Heb. 2:6-8 But one hath somewhere testified saying,
What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
Thou madest him a little lower than the angels,
Thou crownedst him with glory and honour,
And didst set him over the works of thy hands:
Thou didst put all things in subjection under his feet.

Ps. 8:5-7 What is man, that thou art mindful of him?
And the son of man that thou visitest him?
For thou hast made him but little lower than God
And crownest him with glory and honour;;
Thou madest him to have dominion over the works of thy hands
Thou hast put all things under his feet.

This quotation is from LXX because it was more suitable to use the word 'angels' than the word 'God'. The first clause of verse 7 is omitted and this agrees with the Hebrew.

The Eighth Psalm is the Promise of universal sovereignty to man who faces his infirmity. His weakness is first confessed, and then his triple Divine endowment of nature, honour, dominion. Jesus referred to this Psalm (Matt.21:16); and also Paul (1 Cor.15:27). The true destiny of man finds its accomplishment in the Son of Man. The ideal lost in Adam was regained and realized in Christ. ^{These were} words which were used of man in himself because first true of One who, being more than man, took man's nature upon Him.

There is hope of a final triumph. That His Kingdom will come, the writer to the Hebrews has not the slightest doubt. And the church during the ages has shared the same confidence. Each generation of faithful souls, each succeeding century, each new age, has felt that it has drawn a little nearer than its predecessors to the final goal. Viewed over the year the progress is imperceptible, and even centuries may suggest stagnation or, possibly, retrograde movement. But, in general, when the longer periods are contemplated, it does become evident that there is a moving of the spirit of man, and we may be confirmed in our confidence that at long last all things shall be under His feet.

Heb.2:12 saying, I will declare thy name unto my brethren,
In the midst of the congregation, will I sing thy praise.

Ps. 22:22 I will declare thy name unto my brethren,
In the midst of the congregation, will I praise thee.

LXX διηγέσονται τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
ἐκκλησίας ὑμνήσω σε.

The quotation agrees with LXX except for the substitution of ἀγγελῶ for διηγέσονται. The LXX also agrees with the Hebrew.

This is an illustration of the writer's plan to fore-shadow by Old Testament texts the assumption of full humanity by the Messiah.

This is recognized as a Messianic Psalm, the opening words of which Jesus used on the Cross. The Psalm dates probably from the time of David's persecution by Saul; it describes the course by which the 'anointed of the Lord' made his way to the throne, or more generally the establishment of the righteous Kingdom of God through suffering. In verse 21f sorrow is turned into joy, and the words of the Psalmist become a kind of Gospel. Hence the phrase here has a peculiar force. The typical king and the true King attain their sovereignty under the same conditions, and both alike in their triumph recognize their kingship with the people whom they rule.

Heb.10:5-10

Ps.40:6-9

This long quotation followed the LXX version, except in reading $\theta\upsilon\kappa \epsilon\upsilon\delta\omicron'\kappa\eta\sigma\alpha\varsigma$ for $\theta\upsilon\kappa \eta\tau\eta\sigma\alpha\varsigma$, but differs considerably from the Hebrew. Similar depreciation of the value of animal sacrifices (so pertinent to the writer's purpose at this point) appears also in Ps.50:8ff;51:16. 'In the roll of the book' meant to the Psalmist the Law. The spirit of the Psalmist is indeed consonant with Jesus' summary of the Law in Mark 12:28-31. The Psalmist saw a higher duty than animal sacrifice. This suited the argument of the writer of the Hebrews. And Jesus, while not condemning the sacrificial system, so taught and so lived that its observances became, for His followers, inept.

The death of Christ was the supreme moment of Christ's performance of the will of God, according to Hebrews. Christ's complete self dedication from beginning to end to the will of God is the writer's point of view. The language of this verse is not now outdated. The complete self-sacrifice of Jesus in the doing of God's will still constituted the main source of the world's sanctification.

Robinson sees slight use made of the quotation in the writer's argument, but then it is well established that extended demonstration from Scripture is unnecessary. "Again we suspect that the Biblical reference was an afterthought but it does serve to reinforce the main contention, which is, we may say, that in the Cross of Christ we have God's greatest work on earth." (a)

Heb.1:8f but of the Son he saith,
Thy throne, O God, is forever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated iniquity,
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

Ps.45:6.7. Thy throne, O God, is for ever and ever;
A sceptre of equity is the sceptre of thy kingdom.
Thou has loved righteousness and hated iniquity,
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

This quotation is from LXX version verbally. The author of the Psalm meant in all probability 'God is thy throne for ever and ever', but the writer of Hebrews interprets him as addressing the Messiah as God, a meaning which the Greek of the Psalm will easily bear. And in the last part of the quotation the writer meant to appeal to the moral probation of the Messiah. Jesus' uniqueness is being attested by the Scriptures. He stands in a relationship to God which has no parallel, whether we are to understand that this exalted position was native to Him or whether He was raised to it because of His character.

It is commonly supposed that the force of the quotation lies in the Divine title (ὁ Θεός) which, as it is held, is applied to the Son. It seems to Westcott that the whole argument lies rather in the description which is given of the Son's office and endowment. The angels are subject to constant change, He has a dominion for ever and ever; they work through material powers, He, the Incarnate Son, fulfils a moral sovereignty and is crowned with unique joy. In whatever way then

ὁ Θεός is taken, the quotation establishes the conclusion which the writer wishes to draw as to the essential difference of the Son and the angels.

Heb.3:7-12

Ps.94:8-11

This lengthy quotation follows the Alex.LXX version, and differs in v.10 from the Hebrew.

The Psalm is ascribed to David in the LXX but not in the Hebrew.

The writer to the Hebrews is exhorting to repentance; he recalls a time in Israel when people hardened their heart against God, and failed to enter into God's rest. He does not consider that entering the land of Canaan was the rest provided for them, for it would not again be referred to in the Psalm in David's day. Furthermore, those who went out of Egypt never reached Canaan, only Joshua and Caleb. It is a spiritual rest which the writer to the Hebrews means. 'If Joshua (Gr. Ἰησοῦς) had given them rest' is due to the author's desire to hint at yet another demonstration of Christ's superiority to the various ministers of the Old Covenant, in this case Joshua, the Pioneer, the Leader of the way.

The denial that any real divine rest was attained by the occupation of Palestine is characteristic of our writer, in whose view the religious soul is always a pilgrim, finding on earth no fatherland.

The writer to the Hebrews calls it a sabbath rest, a ceasing from works, probably thinking of S^t.Paul's contrast between a life of faith in Christ and the life of performing the works of the Law. But it is not cessation from all works, but we are creators with God, and enter into the easy proficiency of well-doing. It is the joy of having garners full of fruits of our labour, says Narborough.

Heb.1:6 And when he again bringeth in the firstborn into the world, he saith, And let all the angels of God worship him.

Ps. 97:7 Worship him, all ye gods. (cf. Deut.32:43).

Deut. passage in LXX: καὶ προσκυνήσάτωσαν αὐτῷ υἱοὶ Θεοῦ.
Psalm passage in LXX: προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ.

The author of Hebrews probably follows LXX of the Psalm passage in the phrase ἄγγελοι Θεοῦ. The quotation is from the LXX of Deut. 32:43 (not in the Hebrew), which, it must be admitted, can be treated as a Messianic text only by a highly arbitrary kind of exegesis, according to some exegetes. It is of interest to note that while the verse is found in the LXX it does not appear in the traditional Hebrew text, and was clearly a later insertion in the Greek. The standard LXX has 'sons of God' instead of 'all God's angels.' The interpretation is correct, for the term 'sons of God' as in Ps.29:1; Job 1:6;2:1, refers to the intermediate powers who stand about the throne and do God's bidding. The word προτόκος is important in bringing out the preeminent honour and the unique relationship to God enjoyed by the Son among the heavenly host.

Heb.1:10-12

Ps.102:25-27

The author of Hebrews, believing the Son to be God's agent in creation, interprets the passage from the Psalm as referring to the Son.

The argument proceeds on the basis that Jesus the Creator is greater than all he created, hence also greater than the angels who did not create anything. Materials will perish and pass away: but He is eternal and immutable.

The words are taken from Ps.102:25-27 (LXX, vs.26-28) according to the LXX text with some variations. The σὺ is brought forward for emphasis, and ὡς ἱμάτιον is repeated by the best authorities; the Κύριε is added to the original text by the LXX from the earlier part of the Psalm; and the present text of the LXX followed by the Epistle has ἐλίσσεται αὐτοῦς when

²ἀλλὰ ξείνους αὐτοῦς a variant found in some copies would have been the natural rendering in correspondence with ἀλλ' αὐγνόνται which follows. The introduction of Κύριε is of importance for the application made of the words. The insertion of Κύριε therefore emphasizes the thought that the majestic picture of Divine unchangeableness belongs to God as He has entered into covenant with man.

The Psalm itself is the appeal of an exile to the Lord, in which out of the depth of distress he confidently looks for the personal intervention of Jehovah for the restoration of Zion. The application to the Incarnate Son of words addressed to Jehovah rests on the essential conception of the relation of Jehovah to His people. The covenant leads up to the Incarnation. And historically it was through the identification of the 'coming of Christ' with the coming of 'the Lord' that the Apostles were led to the perception of His true Divinity. It is not however to be supposed that Jehovah was personally identified with Christ; rather the conception of the God of Israel was enlarged; and the revelation of God as Jehovah, the God of the Covenant, the God who enters into fellowship with man, was found to receive its consummation in the mission of the Son.

Heb. 1:7 And of the angels he saith,
Who maketh his angels winds (or spirits)
And his ministers a flame of fire.

Ps. 104:4 Who maketh winds his messengers;
His ministers a flaming fire.

LXX ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς
χειτουργοὺς αὐτοῦ πῶρ φλέγον.

The writer was following the LXX and this is quite unambiguous. The Greek words describe the mutability, the materiality, and transitoriness of angelic service which is placed in contrast with the personal and eternal sovereignty of the Son communicated to Him by the Father.

There is probable connection between the quotation and the use of it by the author of Hebrews in that the rabbis used their imagination as to what was meant by the Hebrew writer of Ps.104:4 "He maketh winds his messengers and flames of fire his ministers." Consequently in 2 Esdras 8:21 "Before whom the hosts of angels stand with trembling; at whose bidding they are changed to wind and fire." This transmutability of angels into material elements is probably what our author of Hebrews read into the verse inferring from it the inferiority of the angels to the eternal spirit of the Son. Since angels are of a higher order of being than man, untrammelled by the limitations which beset mankind, they are swift and invisible as the wind, as intangible and effective as the fire. Yet Jesus stands higher than these.

Heb.5:6 as he saith also in another place,
Thou art a priest for ever,
After the order of Melchizedek.

Ps. 110:4 The Lord hath sworn, and will not repent,
Thou art a priest for ever,
After the order of Melchizedek.

This verse agreeing with the LXX and the Hebrew is quoted by the writer of Hebrews several times, this is the first. It shows God's calling of the Messiah to priesthood, a prominent idea in this Epistle.

The absolute declaration of the Priesthood of Christ found a special application in these words of the Psalm. The characteristics of this Priesthood of Christ, like that of Melchizedek, contrasting with the high-priesthood of Aaron, are as follows:

(1) It was not for the fulfilment of legal sacrifices, sacrifices of bulls and goats: but for the offering of bread and wine, answering to Christ's body and blood. Animal sacrifices have ceased, these remain.

(2) Melchizedek combined the kingly with the priestly dignity; he was anointed not with oil but with the Holy Spirit.

(3) Melchizedek appeared once: so Christ offered Himself once.

Two features in Melchizedek's priesthood appear to be specifically present to the mind of the writer: (1) that it was connected with the kingly office, and (2) that it was not made dependent on any fleshly descent, or limited by conditions of time. Melchizedek had no recorded ancestry, and no privileged line of descendents. He represented a non-Jewish, a universal priesthood. In relation to the priesthood he occupies the position which Abraham occupies in relation to the Covenant.

Christ is a Priest for ever, because He has no successor, nor any need of a successor. His High-priestly sacrifice, His High-priestly Entrance 'with His own blood' into heaven to the presence of God are eternal acts, raised beyond all limits of time. Here therefore there is no possibility of repetition, as in the Levitical sacrifices. All is 'one act at once' while for men the virtue of Christ's sacrifice is applied in time.

Heb. 13:6 So that with good courage we say:
The Lord is my helper, I will not fear,
What shall man do unto me?

Ps. 118:6 The Lord is on my side; I will not fear;
What can man do unto me?

The quotation is straight from the LXX version, and agrees with it and with the Hebrew. In some Mss. of the LXX (particularly, ~~κ~~) the inserting of *Kaí* has led to an alteration in the original division of the words. There can be no doubt that the last clause should be taken as an independent question.

The writer to the Hebrews claims for Christians the same joyful expression of thanksgiving which characterized the church of old times. This Psalm formed an important part of the Jewish festival services, and is quoted several times in the New Testament. In the triumph of the Lord through suffering they would see the image of the triumph of His people.

Heb.1:13 But of which of the angels hath he said at any time
 Sit thou on my right hand,
 Till I make thine enemies the footstool of thy feet?

Ps.110:1 The Lord saith unto my lord, Sit thou at my right hand,
 Until I make thine enemies thy footstool.

This quotation agrees with the LXX and with the Hebrew.

The conflict between good and evil is in the writer's mind and he puts the supreme eminence of the Son before the reader. God is not only unchangeable in the Son but also invincible. He waits for sure and absolute victory while angels are busy with ministerial duties.

There is a forcible contrast here. The angels are servants, who do the will of God; here it is God who ministers. The writer was thinking of the oriental distinction between being served and serving. The supreme person is He for whom the rest labour and struggle, and when God Himself bids the Christ sit still and watch the divine power working to found an empire for Him, we know that Jesus has attained a position which is indeed unique.

Heb. 12:5f and ye have forgotten the exhortation, which reasoneth with you as with sons,
 My son, regard not lightly the chastening of the Lord,
 Nor faint, when thou art reprov'd of him;
 For whom the Lord loveth he chasteneth,
 And scourgeth every son whom he receiveth.

Prov. 3:11,12. My son, despise not the chastening of the Lord;
 Neither be weary of his reproof;
 For whom the Lord loveth he reproveth;
 Even as a father the son in whom he delighteth.

The writer certainly had this Proverb passage in mind for he speaks of the chastening which an earthly father performs for the good of his true sons. According to custom in the ancient world children were trained by a free use of the rod. The Greek and the Hebrew words for 'education' mean also 'punishment'. The writer to the Hebrews is showing that if Christians suffer they should know that they have a Father and that He cares for them. This is the only reference in Hebrews of the Fatherhood of God.

APPENDIX I

GREEK OF THE NEW TESTAMENT AND SEPTUAGINT.

The twenty-seven New Testament books, all from the second half of the first century A.D., all in Greek, all were intended to be used in the Greek speaking world. They represent the literature of the Gentile mission and its work, not bookish Greek, but Greek of the street and market. The LXX and New Testament relatively have found their place in the historical development of the Greek language. Deissmann first made it clear that the New Testament was just normal first century spoken Greek. Papyri dated from 310 B.C. to 700 A.D. reveal to modern scholars the evidence of the language, morals, life, of the first century of our era. The fragments and whole works of the LXX and New Testament books show the state of the Biblical text of the first century. The life of the Christians of that time becomes known as, for example, 1 Cor. 8:5. The papyri have proved that the Koine or universal Greek was spoken everywhere, and the ideas of local varieties of Greek disappears. It further proves the relationship of the LXX and the New Testament to the common Greek. The LXX was not a monstrosity of translation, but the supreme monument of living Greek of its own period, i.e. following Aristotle. It is the only abiding memorial of that time. It proves that words and phrases thought to be Hebrew or Aramaic were normal Greek colloquial, and a living freshness has been given to their meaning. It was the first time the popular language had been raised to literature. The Pentateuch of the LXX was done in Alexandria in the Third Century, B.C. and we have the language at its best. Later books were more difficult to render and the translation was not so good. When the Pentateuch was translated the Atticisms were not yet influential, and the LXX has great philological interest, it established a basis of speech and set a pattern for later New Testament writers. Professor Kennedy in "Sources of New Testament Greek" shows how the

vocabulary of the LXX shares many words with Greek Tragedians and he explains that they were words belonging to the stream of spoken Greek. The LXX has many popular words in common with the New Testament, e.g. βρέχω, γογγύζω, λυχαία, παιδίσκη, φιμώω . τρώγω 'to munch' and χορτάζω 'to eat' are New Testament words not in LXX. Many other vernacular words which are found in the New Testament are absent from the LXX. On the other hand, the LXX discarded many forms of the Older Greek and coined many new words to correspond to Hebrew words and phrases, e.g. the 103rd Psalm has a lot of words which are not in the New Testament Greek.

Words of one sense in the LXX are found to bear another sense in the New Testament, e.g. ἀγάπη God's love to man, divine love, in LXX is ἀγάπῃς ; ἐπομονή 'expectation' in LXX, 'endurance' in the New Testament; ἀφ᾽ εἰς ('dismissal' in LXX, 'forgiveness' of sins' in the New Testament; and ἑξομολογούμεναι 'I praise' in LXX, 'I confess or praise' in the New Testament. The New Testament is dependent on the LXX for many special words to express Old Testament religious ideas, and for special religious sense of many ordinary words. Hence there is an intimacy between the two which makes it impossible to conceive of the LXX and the New Testament being independent languages. The LXX was the Bible of the Apostles and of the early church. The words were as familiar to them as the Authorized Version is to us.

When the Gospels and Epistles were penned the LXX was paramount. The quotations of our Lord from the Old Testament are given in the LXX form. There is such a close dependence on the LXX of His recorded words that it suggests more than the community of languages, Old Testament translation and New Testament writings. It suggests at times that our Lord used the LXX, i.e. He used the Greek in His teaching. If this is not acceptable to those who hold that Jesus spoke only Aramaic, then we may say that the Greek New Testament writer was influenced by the LXX. The resemblances are too great to be explained as accidental. We must

use the LXX in studying the New Testament, rather than the Hebrew Bible. St. Paul used the LXX of Hab.2:4 to support his doctrine of justification by faith, (Hebrew would not support it). Professor Kennedy shows that of 300 passages of the Old Testament in the New Testament, 90 of them agree verbally with the LXX. Of these one-fourth are from the Pentateuch, one-half from the Prophets, if we include Daniel, and one-fifth from the Psalms. Isaiah alone counts for one-fifth. In 37 out of 90 verbal citations the LXX is at variance with the Hebrew, hence the LXX suggests the New Testament idea where the Hebrew remains foreign to it. St. Paul's quotations are very largely from the LXX, and sometimes he drew from his memory, and his quotations from Job are from another text.

In the Gospels in Mark and Q there is a LXX basis. In the Gospel of Matthew in the M passages, that is, those peculiar to Matthew, the quotations are introduced by the formula 'that it might be fulfilled' and the basis is the Hebrew rather than the LXX. Where Matthew's quotations are in common with the other Evangelists, he quoted from the LXX as a rule, and ^{when} they deviate from our text of the LXX, they all agree in the deviation, for example, all three quote Malachi's prophecy in the form: *ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου* (Matt. 11:10; Mark 1:2; Luke 7:27) Here the LXX has *ἰδοὺ ἐξαποστέλλω τ. α. μ., καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου*. Similarly, Matt. 15:8,9 is in verbal agreement with Mark 7:6,7, but the quotation is considerably different from the LXX. In Matt. 4:10; Luke 4:8 both Evangelists have 'Thou shalt worship the Lord thy God, while the LXX reads 'Thou shalt fear; etc.

APPENDIX II

THE WISDOM LITERATURE.

Jesus quoted much more frequently than we usually realize from the Wisdom books, for example the book of Ecclesiasticus written in Egypt about 200 B.C. by Ben Sira, grandson of Sirach. These references were not direct quotations, but by implication, for example, when He said something about 'babes and sucklings' and 'Come unto me all ye that labour and are heavy laden' there is unmistakeable echoing from the Wisdom Literature. In the same way when Jesus says 'Behold I am sending forth unto you prophets, and wise men, and scribes' there is a similarity; and in Ecclesiasticus in the last section are these words "Come unto me, I will give you instruction, take my yoke and be a pupil," or "Draw near unto me, ye unlearned, And lodge in the house of instruction. --- Put your neck under the yoke, and let your soul receive instruction." It is an echo or borrowing, although Jesus could have had Isaiah's invitation in mind too, 'Come let us reason together, saith the Lord'.

Some reference was cited in the discussion of Quotations and Allusions through the Gospel passages when there was any relationship to the Wisdom Literature. Therefore, we have only placed here in this Appendix a brief list, with some comment, of passages which show the possibility of a Wisdom background. It is not an exhaustive list.

Wisdom literature was late, and was the result of the impact of the best pagan teaching, a combination of Hebrew and Greek thought, e.g. Plato contemplated the best literature of Job, and wrote on religious subjects as well as on philosophy.

The following is our list of references and their Wisdom background.

Matt.5:28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

Ecclus.9:8 Turn away thine eye from a comely woman,
And gaze not on another's beauty;
By the beauty of a woman many have been led astray;
And herewith love is kindled as a fire.

Matt.10:37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

Wisd. 3:5 And having borne a little chastening, they shall receive great good;
Because God made trial of them, and found them worthy of himself.

Matt.11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Ecclus 51:26 Put your neck under the yoke,
And let your soul receive instruction;

X There is a close parallel especially with the Hebrew version of the Gospel passage, as will be seen in the following comparison:

Ecclus 51:23ff.

Matt.11:28ff.

v.23 Draw near unto me, ye unlearned

v.28. Come unto me, all ye that labour,

v.26 Put your neck under the yoke,
and let your soul bear her burden;

v.29 Take my yoke upon you,
and learn of me;

v.27 Behold with your eyes, how that
I laboured but a little and found
for myself much rest(cf.Ecclus.6:28)

v.29 for I am meek and lowly
in heart; and ye shall
find rest unto your
souls. (cf.Jer.6:16 Heb.
the LXX has

Even more striking parallels with the thought are to be bound in Prov. 8:32 and Ecclus 24:18, in both of which Wisdom makes her own act of praise.

There is a contrast between Pharisaic conception of religion and the teaching of Jesus. The Pharisees maintained the authority of the Law as traditionally interpreted; Christ had a higher authority committed to Him by the Father. The Pharisees despised the common people; Jesus summoned these to come unto Him and take the yoke of God, 'my yoke' .

Christ's teaching was a light burden and an easy yoke. Virtually he said 'Let them take in exchange the yoke of allegiance to Me; let them be disciples of one who is a sympathetic teacher, not harsh nor arrogant. They shall find My yoke which I lay on them to be mild, and My burden which I impose to be light.'

Matt.16:19 I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Wisd.16:13 For thou hast authority over life and death,
And thou leadest down to the gates of Hades, and leadest up again.

Matt.21:44 And he that falleth on this stone shall be broken to pieces:
(cf. Lu.20: but on whomsoever it shall fall, it will scatter him as dust.
18)

Wisd.11:20 Yea and without these might they have ~~falled~~ by a single breath,
Being pursued by Justice, and scattered abroad by the breath of thy power.

To take offence at the Messiahship of Jesus would involve spiritual injury, but to be punished for impudent rejection of Him would involve something far more terrible.

Matt.20:15 Is it not lawful for me to do what I will with mine own?
or is thine eye evil, because I am good?

Ecclus. 14:10 An evil eye is grudging of bread,
And he is miserly at his table.
(cf. 2 Esdras 5:41,42.)

Matt.23:37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have
(cf. Lu.13: gathered thy children together, even as a hen gathereth her
34) chickens under her wings, and ye would not!

2 Esdras 1:30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you?

Matt.24:15 When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, let him that readeth understand).

1 Macc. 1:54 And on the fifteenth day of Chislew, in the hundred and forty and fifth year, they builded an abomination of desolation upon the altar, and in the cities of Judah on every side they builded idol altars.
(cf.2 Macc 2:18)

Matt. 25:36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Ecclus.7:35 Be not slow to visit a sick man:
For by such things thou shalt gain love.

Mark 9:48 where their worm dieth not, and the fire is not quenched.

Ecclus.7:17 Humble thy soul greatly;
For the punishment of the ungodly man is fire and the worm.

Luke 6:35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.

Ecclus. 22:21 If thou hast drawn a sword against a friend, despair not; For there may be a returning.

27:21 For a wound may be bound up, and after reviling there may be a reconciliation;
But he that revealeth secrets hath lost hope.

Luke 7:35 And wisdom is justified of all her children.
(cf.Matt.11:19)

Wisdom 7:22-8:1

11:1 She (wisdom) prospered their works in the hand of a holy prophet.

Ecclus.1:1-20 v.1 All wisdom cometh from the Lord,
And is with him for ever.

Matthew has ἐργων for τέκνων and ✕ has ἐργων here.

The concluding sentence is probably a Christian comment. Jesus, the incarnate wisdom, has been justified at the hands of those who accepted

Him, despite unbelieving Jews. They know that He is the 'way, the truth and the life.' The personification of the Divine Wisdom is found in the Wisdom Literature, e.g. Ecclus 24, and the Book of Wisdom 6:22-9:18, also Prov. 8 and 9. It had its momentous consequences, since it suggested to Christian theologians, and pre-eminently to the author of the Fourth Gospel, the lines along which some explanation could be given of the Person of Jesus Christ. Wellhausen gives a different turn to the passage by translating *ἀπὸ* as 'against'. The Divine Wisdom represented by John and Jesus was justified against her children, i.e. the Jews, in so far as their complaints against her (verses 18,19) were seen to be contentious contradictions.

Luke 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they many not understand.
(cf. Matt 13:11)

Wisd.2:22 And they knew not the mysteries of God,
Neither hoped they for wages of holiness,
Nor did they judge that there is a prize for blameless souls.

Christ's teaching about the Kingdom had familiarized His disciples with many conceptions (*μυστήρια*) of its nature and near approach which remained unknown to the masses of the people. The word *μυστήρια* is used in the LXX to denote a 'secret' e.g. in Wisd.2:22 the "secrets of God". The representation of eschatological ideas, immortality of the soul, resurrection of the body, future judgment, Messianic Kingdom, as "secrets" revealed to the elect, is especially characteristic of the Apocalyptic and Sibylline Literature, and the word in this sense has been adopted by the New Testament writers.

Luke 11:2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.
(cf. Matt:6:6)

Ecclus36:4 As thou wast sanctified in us before them,
So be thou magnified in them before us.

In the Old Testament God is seldom spoken of as a Father, and then in reference to the nation (Deut.32:6; Isa.63:16; Jer.3:4,19; 31:9; Mal.1:6; 2:10) not to the individual. In this as in many ways, the Apocrypha links Old Testament with the New Testament; individuals begin to speak to God as their Father (Wisdom 2:16; 14:3; Ecclus23:,4; 51:10) but without showing what right they have to consider themselves sons of God rather than servants. Christ only has bestowed that authority. The Greek *ἀγίασθήτω* means 'let it be acknowledged as holy, treated as holy, venerated, as in Isa.29:23; Ezek.20:41; Ecclus. 33:(36)4; 38:23

Luke 11:25,26 And when he is come he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself: and they enter in and dwell there; and the last state of that man becometh worse than the first. (cf.Matt.12:45)

Ecclus. 34:26 Even so a man fasting for his sins,
 And going again, and doing the same;
 Who will listen to his prayer?
 And what profit hath he in his humiliation?

9-----

Luke 11:31 The queen of the south shall rise up in judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. (cf.Matt.12:41)

Wisd. 4:16 But a righteous man that is dead shall condemn the ungodly that are living,
 And youth that is quickly perfected the many years of an unrighteous man's old age;

Luke 12:4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do.

2 Macc.6:26 For even if for the present time I shall remove from me the punishment of men, yet shall I not escape the hands of the Almighty, either living or dead.

7:29 Fear not this butcher, but, proving thyself worthy of thy brethren, accept thy death, that in the mercy of God I may receive thee again with thy brethren.

Luke 12:16,17 The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?

Ecclus.11:18,19 There is that waxeth rich by his wariness and pinching, And this is the portion of his reward; When he saith, I have found rest, And now will I eat of my goods; Yet he knoweth not what time shall pass And he shall leave them to others and die.

Luke 12:20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

Wisd. 15:8 And also, labouring to an evil end, he mouldeth a vain god out of the same clay, He who, having but a little before been made of earth, After a short space goeth his way to the earth out of which he was taken, When he is required to render back the soul which was lent him.

The parable has a profound moral, and is similar to the Wisdom passage. The Greek means 'they are demanding thy soul of thee', present active form of the verb.

Luke 13:24 Strive to enter in by the narrow door: for many I say unto you, shall seek to enter in, and shall not be able.
(cf. Matt.7:13)

Ecclus.4:28 Strive for the truth unto death, and the Lord God shall fight for thee.

Luke 14:31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

1 Macc.4:29 And they came into Idumaea, and encamped at Bethsura; and Judas met them with ten thousand men.

συμβαλεῖν εἰς πόλεμον taken together means 'to engage with another king for the purpose of war'. The verb is intransitive as in 1 Macc. 4:34; 2 Macc.8:23; 14:17.

Luke 15:11,12 And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

Ecclus.33:19-23 To son and wife, to brother and friend, Give not power over thee while thou livest;
And give not thy goods to another, Lest thou repent and make supplication for them again.
Whilst thou yet livest, and breath is in thee, Give not thyself over to anybody.
For better it is that thy children should supplicate thee, Than that thou shouldst look to the hand of thy sons, In all thy works keep the upper hand;
Bring not a stain on thine honour. In the day that thou endest the days of thy life, And in the time of death, distribute thine inheritance.

The son of Sirach warns his readers against being in a hurry to abdicate (Ecclus 33:19-23) but he seems to assume that it will be done before death. The younger son in the story was not making an unheard of claim. His father would abdicate some day in any case: he asks him to abdicate now.

Luke 16:9 And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles.

Ecclus.5:8 Set not thy heart upon unrighteous gains;
For thou shalt profit nothing in the day of calamity.

Luke 16:23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Wisd.3:1 But the souls of the righteous are in the hand of God,
And no torment shall touch them.

The Jews believed that Gehenna and Paradise are close to each other, according to E. E. Schürer "History of the Jewish Nation" p 432. It is not necessary to believe this, as the details of the picture cannot be insisted upon.

Luke 17:31,32 In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the field likewise not return back. Remember Lot's wife.

Wisdom 10:7 To whose wickedness a smoking waste still witnesseth,

And plants bearing fair fruit that cometh not to ripeness;
Yea and a disbelieving soul hath a memorial there, a pillar
of salt still standing.

Luke 18:6,7 And the Lord said, Hear what the unrighteous judge saith.
And shall not God avenge his elect, which cry to him day
and night, and he is longsuffering over them?

Ecclus. 35:13-18

18:11 For this cause the Lord was long-suffering over them,
And poured out his mercy upon them.

The argument here is 'a fortiori' : If an unjust judge would yield
to the importunity of an ⁿunknown widow, who came and spoke to him at
intervals, how much more will a just God be ready to reward the persever-
ance of His own elect, who cry to Him day and night? The passage in
Ecclus. is very similar, (Ecclus. 35:13-18; 32:18-22).

Luke 21:36 But watch ye at every season, making supplication, that ye
may prevail to escape all these things that shall come to
pass, and to stand before the Son of Man.

Wisd. 5:1 Then shall the righteous ^{man} stand in great boldness
Before the face of them that afflicted him,
And them that make his labours of no account.

Several other passages seem to be related. In the personification of
wisdom in the Old Testament there is seen the preparation of God's re-
velation of His Wisdom in the sending of His Son. "She (wisdom) is in-
itiated into the knowledge of God (Wisd. 8:4). Her appeal is to the simple
(Prov. 8:5) she kills her beasts, mingles her wine, furnishes her table,
sends forth her maidens and cries, Whoso is simple let him turn in hither,
(Prov. 9:1-4). Like her, the king is described in Matt. 22:1-10 as sending
his slaves out to call bad and good to the wedding, saying, My fatlings
are killed, and all is ready. In the section the Kingdom of Heaven, i.e.
Jesus Himself, is compared to 'hid treasure;' in another classic Wisdom
passage, Job 28, we read "Where shall wisdom be found? yea, the price

of Wisdom is above rubies -- seeing it is hidden from the eyes of all living." She fills her disciples' treasures, (Prov.8:21), in the Gospel the scribe who has become a disciple of the Kingdom of heaven, i.e. of Jesus, can bring out of his treasure things new and old. Men rest under her branches, for she is like a great tree, (Sirr 14:26), cf. parable of the Mustard Seed. In Luke 11:49 "Therefore the wisdom of God saith, I will send among you prophets and apostles"; in Matthew 23:24 "Therefore behold I am sending to you," says Jesus, "prophets and wise men and scribes;" Jesus Himself is the Wisdom of God according to Matthew.

How suggestive also is this fragment of the book of Sirach when read in the light of the walk to Emmaus, "But I (Wisdom) will walk with him in disguise -- until his heart can trust me -- then will I lead him on again and reveal to him my secrets." In that passage of Luke the Western Text reads: "Was there not a veil upon our hearts, while He walked with us in the way? and in Mark 16:12ⁿ He was made manifest in disguise."

Jesus recognized Himself as the Wisdom of God as described in Prov. 8, and elsewhere. He took into account that Wisdom was depicted as Master Workman in the creation of the universe. Wisdom was with God before all worlds. This claim for pre-existence is taken for granted, not argued; He begins from that premise. The explanation of Jesus' consciousness of His uniqueness with the Father, is unfolded through the Old Testament and also through Greek terms. To Jesus then must all thought revert; not to Paul, nor John, nor Greek philosophy, but to the creative mind of the Master Himself. Jesus was concerned with facts of His own experience and the two facts were, His oneness with God, and His love for man. When Jesus read the Old Testament He saw Himself there. The Old Testament will always keep its place in the Christian's Bible, because without it, we should never be able to read the secret of Jesus.

APPENDIX III

FORM CRITICISM.

How do we know we have the genuine words of Jesus? In much that passed in the early church for the actual words of Jesus ~~were~~ were not His exact words, but the teaching of Jesus as the Evangelist and the community believed it to be. With regard to the Spirit of Jesus, it has been felt that the early church did not distinguish ~~between~~ Jesus' actual words during His ministry, from what they experienced after His departure as coming to them by the Spirit of the Lord. Professor Bartlett says of Q: "we must be ready to recognize among the Logia, along with the voice of the Church's Lord, echoes awakened in the Church's experience." While it is obvious that the vast majority of the sayings collected in the Synoptic Gospels are the actual words of Jesus translated into Greek, it must be admitted that we must depend on the supervision of the original Christian community for preserving what Jesus said and did. We have no other authentic source; behind that framework we cannot get. We are also fortunate that what was preserved has come to us in the Greek; for all New Testament study centres and ends in the Greek manuscripts and Septuagint. Beyond that point sooner or later we get to the place where all is dark.

The Words of Jesus have come down to us in two forms: in short anecdotes, and in collections of logia. Interest attaches to forms in which the Gospel material has been moulded. The division into teaching and narrative seems to be misleading, very ^{little} pure narrative is found, mostly it is narrative embodying teaching. The Synoptic Gospels are composed of large number of disconnected anecdotes, miracle stories, sayings and poems put together so as to form what appears to be a connected whole. While there are main outlines in the public life of Jesus, yet the Gospel material is topical rather than chronological. The early church was not interested to distinguish in what phase of Jesus' ministry certain events

occurred. Now interest is taken in placing the material into groups such as anecdotes, proverbs, legends, ballads, like other material which reaches us through a long period of oral tradition. The study of these groups is known as form-history, and the material of which the Synoptic Gospels are composed obviously offers a valuable field to the work of the form critics because we have here what was obviously the original oral tradition.

Certain results with pre-Synoptic materials to work on are as follows (1) A very large number of the Gospel stories are employed as a framework to preserve a short logion or saying of Jesus. This does not of course mean that the stories themselves had no foundation in fact, (Form criticism is not concerned with historicity) but only that the chief reason why they were remembered and written down was because of the saying which they preserved. M. Dibelius calls these brief anecdotes, enshrining a saying of Jesus, 'paradigm^s', that is, ~~an anecdote~~^s or illustration^s for a sermon or lesson, because he holds that the anecdote was employed as material for the earliest Christian preaching. Bultmann and K.L. Schmidt call them 'Apophthegm'^s a term well known to Greek literature for preserving noted sayings of philosophers. (Of the pioneers in the methods of form-criticism of the Gospels, Dibelius emphasizes the homiletic, Bultmann the apologetic and legislative, and K.L. Schmidt the liturgical needs of the primitive community in the formation of the Gospel tradition. The last certainly accounts for the detailed features of the Passion narrative in the four Gospels.) Dr. Vincent Taylor prefers to use less technical name of 'pronouncement stories' because they lead up to a weighty pronouncement of Jesus with reference to the moral, spiritual, controversial or liturgical needs of the community.

Apophthegms fall into two divisions: those in which a short logion or saying is found embodied in a somewhat artificial framework, e.g. controversial matters with Rabbis as in Mark 12:13-37. It starts by some

action of Christ or His disciples, such as plucking ears of corn which leads up to an accusation or question, (Matthew 19:3; 22:35). The defence is usually a counter question, or proverb, or both, or an appeal to Scripture, (Mark 2:25). (Two important features about controversial apophthegms are: (1) they dealt with matters of importance to the community, marriage, infant baptism, the Sabbath, the relation of Christians to the civil powers; hence they were preserved because they served some need of the community; (2) the disciples were attacked rather than Jesus Himself. It seems to echo the attack on the community of Christians and their defence by appealing to the Master, (Matt. 15:2; 17:24). This is in contrast to the apocryphal gospels, and the papyri in which Jesus is in the forefront, showing that the interest has shifted from the saying to the story itself. In the same way many apophthegms are centred in 'disciple questions' equally common in Rabbinic schools, concerned with community discussions, for example the Parousia, (Matt. 24:3ff).

The second form of Apophthegms, Biographical Apophthegms, that is, short biographies or stories designed to place a saying of Jesus in an interesting context which may or may not have been that in which it was originally uttered, or to show Jesus in a particular light, e.g. calling of the disciples, (Matt. 4:18ff), of the publican Levi (Matt. 9:9), the calling of the children (19:13), Jesus word stands at the end and rounds off the story, e.g. 'I will make you fishers of men' and 'of such is the Kingdom of heaven.' Similarly the decisive word of Jesus is provoked by a request or question, e.g. (Matt. 8:18-22; Luke 10:40; 13:14-16; Mark 3:31-35; 14:3; Matt. 9:10), by a relationship (Mark 6:1-6); more rarely spoken by Jesus on His own initiative (Mark 1:17). Some of these stories may well be ideal situations in the sense that they bring to expression, some of the features of which are ideal, a truth about Jesus or the community which extends beyond the immediate situation, so as to possess a symbolical or ideal character. Such passages were used at first

catechetically. Later they were strung together with other apophthegms such as a passage Mark 10:1-31 shows, containing a whole series of sayings useful to the community upon a variety of topics, and preserved for that reason.

The second form in which Sayings of Jesus have come down to us, is that of Logia collections which have no accompanying story. Of these there are three kinds: (1) isolated pronouncements, proverbial or parabolic; (2) prophetic or apocalyptic utterances; (3) Bultmann's 'law words' or rules for the community, Matt. 16:19. These correspond roughly to the three-fold division of Jeremiah 18:18 from the wise man we expect counsel, from the prophet the word of the Lord, and from the priest the oracle or guidance. To which may be added (4) the parable which is rather to be reckoned with narrative rather than sayings, and (5) interesting collection of 'I' sayings, e.g. Matt. 9:13.

From an analysis of all these forms we gather that tradition early assembled the words of the Lord, enlarged and extended them, in some cases beyond their original meaning. It likewise included other material, prophetic, apocalyptic, and Rabbinic, which it carefully prepared for adoption into the treasury of Christian instruction. Perhaps the most ancient material is to be found in the short parables and in the words of conflict which bring the moral attitude of Jesus most clearly to expression as against Jewish formalism, e.g. Matt. 9:11-13. The next stage was the collection of all kinds of sayings into catechisms, such as the Sermon on the Mount or the discourses on the Mount of Olives. We may note especially in this connection how beautifully Matthew has amplified and rounded off the little catechism of Mark 9:33-50 in Matt. 18. From this point it was only a step to the assembly of the catechisms into the large collections first of Q, then of the Gospels themselves.

Form-Criticism is hypothetical in many of its conclusions, but it is

probably true that most of the stories and sayings of Jesus reached our evangelists as the copyright of some important person or place; that is the reason why the style is stereotyped and revered by the writers. The Gospels on this hypothesis are community documents, the great working materials for missionary movements designed to serve its own purposes, and not merely furnish biographical details of Jesus life and work. The story of the Passion was told at every celebration of the Eucharist, hence its place of importance in all four Gospels. Other stories crystalized the decisions of the community upon some point of dispute, whether internal or external to the church, based upon a treasured saying of the Master or one of his characteristic actions. Form-criticism, instead of detracting from the history of the Gospels, has shown how close their sources are to the community, thus proving their accuracy. In Dr. Taylor's words: "We see Jesus better, for we behold Him not only in the final form, which the tradition assumes in the Gospels, but also in the lives, thoughts, and desires of men throughout the formative period."

One cannot help raising the question whether the hypothesis is true to the facts of the first century, especially the history of Jesus. The history of Jesus is dissolved away in Bultmann's saying that there was originally a striking word of Jesus. He says too that all words with 'I came' in Jesus teaching are Hellenisms and were placed there by the early church; which leads one to suspect that Bultmann's opinion is conjectural and unfounded. Bultmann combines the Scriptures with dialectic. He says love in the New Testament means self-denial. But that, we should say, is negative, and not what Jesus taught as love. Jesus taught from the viewpoint of all that was pitiful, and sinful, here on earth. Bultmann would take it out of this setting and develop it from the dialectical, philosophical presuppositions which are current in Germany at the present time. All we have are the original words of Jesus, they say, and the community added the details, first orally circulated, then first penned, and these

became the nucleus for Mark and Q.

But the faith of the first followers of Christ was important, and what faith? Faith that Jesus is the Messiah, that He died and rose again. The early church stood back of these documents and we study them from the viewpoint of the faith of those who produced them, such a production, for example, as the Sermon on the Mount. We must not separate the documents from the faith of the early church. This is the objection to ~~the~~ Form Criticism. It creates a dualism between the Kingdom of God and the life of the community or world. We must understand the documents as coming out the faith, or a result of the faith in Jesus Christ, e.g. Mark 1:22, it is the conviction of the Gospel writer that Jesus taught with authority and not as the scribes; so also Matt. 7:28. The authority was Messianic, and not the authority of precedent. Again, Matthew skillfully introduced the Sermon on the Mount as delivered to the disciples who received Jesus as the Messiah and on the mount of authority, just as on Mount Sinai, Moses received the Law or righteousness from God for the people. And the Lukan Gospel shows the same faith of the early church for he embodied the Matthew Sermon in various parts of his Gospel. Both Matthew and Luke used Q, Matthew elaborating the material, and Luke breaking it up usually.

Our contention is that Jesus Christ is the key to understanding the New Testament. The History of Jesus' sayings and doings, that is, Jesus was there in the beginning of that first Christian century, working and living among the people who saw his works and heard his words. The result was a group of disciples whom He called to be with him. These and the early followers which became the beginnings of the early church possessed an experiential knowledge of Jesus Christ; they had a faith in Jesus life, and death, and resurrection, and exaltation, which found expression in the records as they came to be written. The order is in point of time: Jesus, his disciples, their faith, the church, finally the documents. Any other arrangement or emphasis fails to do justice to the facts of history.

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